

THE
Christian Life.

PART II.

Wherein that
FUNDAMENTAL PRINCIPLE
OF
Christian Duty,
THE
Doctrine of our SAVIOURS Mediation
is Explained and Proved.

VOLUME II.

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AN
ADVERTISEMENT
TO THE
READER.

THis second Volume of the second Part of the *Christian Life*, had long since been made Publick, had it not been for an unfortunate Accident which befel me when it was almost finished, by which I was necessitated almost to begin again, and cast the whole into a different Method from what I first designed; for according to my first Draught, this second Volume had not amounted to much above half of what it now is, only I intended to have added some Notes at the end of it, for the fuller proof and explanation of several Points therein handled, which now I am forced to leave out, the Book

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being already swell'd so much beyond my first Intention, only three or four of them I am forced to Print with it, because I had referr'd to them in two of the Sheets which were Printed before I new model'd the whole Design. I pray God prosper this Work, according to its honest Intention, and that will be an abundant compensation for all the Pains and Labor I have undergone in composing it.

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OF

OF THE Christian Life.

PART II. VOL. II.

CHAP. VII.

Of the necessity of acknowledging Jesus Christ to be the one and only Mediator between God and Man, in order to our Leading a Truly Christian Life.

HITHERTO we have treated of the common Principles of Religion *in General*, but as for this *last*, it is the great Principle of *Christian Religion*, *strictly* so called, as it is *distinguished* from the Religion of *Nature*, and, as such, is *properly* the Religion

gion of *the Mediator*, as containing *only* the *Doctrines* which concern the Mediator, and the *Duties* which result from those Doctrines, and owe their Obligations to them; both which being taken away, all the remaining Religion is purely *Natural* and *Moral*. So that this Principle we are now treating of, contains in it all that Religion which is *strictly Christian*, without believing of which, and practising upon it, we cannot be truly said to lead a *Christian Life*, how well soever we may live. For there is no doubt but upon the Motives and Principles of *natural Religion* a man to whom Christianity was never *sufficiently* proposed may upon due consideration and a hearty endeavour reclaim himself to a very *pious* and *vertuous* life, as it is apparent many of the *Heathen Philosophers* did; but no man can be *pious* or *vertuous* in the *Christian* sense, who is not so upon the *Christian Obligations*; for the Principles from and by which we act are the very *life* and *soul* of our Religion; and therefore as it is the *Rational Soul* that specifies the *Man* a *Rational Animal*, so it is our *Christian Principles* that specify our Religion *Christian Religion*. Wherefore though the *Piety* and *Vertue* of an *Heathen* may be materially the

the same with that of a *Christian*, yet it is impossible it should be formally *Christian*, unless it be animated and acted with the belief of *Christianity*. So that if we leave out this, and practise only upon the above named Principles, we are at best but wise and honest *Heathens*, and there is nothing in all our Religion but the simple Dictates of mere natural reason: 'Tis true, to live according to mere Natural reason is all that God expects from those to whom *Christianity* hath never been proposed; for how can he expect that they should live by Principles which they either never heard of, or have not sufficient reason to believe? But where *Christianity* hath been made known, and sufficiently proposed, we cannot be good men unless we believe it, and if we believe it we cannot be good *Christians* unless we practise upon it. And since *Christianity* hath improved the duties of Natural Religion upon new Principles, and enforced them with new Obligations, to render our Piety and Vertue strictly and properly *Christian*, it is necessary we should believe these new Principles, and act upon these new Obligations; otherwise we are at best but mere *Natural men*, in the true sense of the Apostle, i. e. men who are merely

conducted by the light of natural Reason, and have not *received the things of the Spirit of God*, that is, the *new Principles and Obligations* which *Christianity* *super-adds* to natural Religion, 1 Cor. 2. 14.

In handling therefore of this *great and necessary Principle of Christian Life*, viz. the *belief and acknowledgment* of Christs being the *one and only Mediator*, I shall endeavour these three things :

First, To shew what it is that we are to believe in *general* concerning the *Person and Office* of this *Mediator*.

Secondly, **WHAT** are the particular *Parts and Offices* of his *Mediation*.

Thirdly, **WHAT** *Evidence* there is to induce us to *believe* him to be this *one and only Mediator*.

SECT.

S E C T. I.

What it is that we are to believe in general concerning the Person and Office of this Mediator.

THE Greek word *Mediōns*, which we translate *Mediator*, signifies one that *interposes* between two Parties, either to *obtain* some favour from the one Party for the other, or to *adjust* or *make up* some difference between them. And this undertaking of his, is either, first, of his own head and voluntary, undertaking without any *Warrant* or *Authority* from the Parties between whom he interposes, in which case he acts altogether *precariously*, and as a mere *Orator*, and can only *persuade* and *intreat* on both sides; or secondly, it is *Authoritative*, and this is two ways; first, when the Person who *mediates* is *Authorized* thereunto by the *consent* and *designation* of both Parties, both being *equal*, and consequently having an *equal right* to *Authorize* him. For when the Parties are *equal*, he must be authorized by *both* before he can pretend to any right to *oblige* and *determine* them;

but when once both Parties have *agreed* to put their case into *his* hands, and refer themselves to *his* determination, he from thenceforth commences a *Mediator* by *Office*, and is the *Legal Representative* of both, as being Authorized *by* them to to act in *their* stead in all those points that are *referred* by them to his determination. So that whatsoever *he* doth in the matter before him is in effect the act of *both* Parties, who having both submitted *their* wills to *his*, and voluntarily impowered him to will *for* them both, are thereupon as effectually *concluded* and *determined* by what *he* doth, as if it were their own *personal* Will and Action. And in this sense a *Mediator* is the same with that which we in English call an *Umpire*, who is one that *acts* for *both* Parties by *Authority* from *both*, and in whose *judgment* and *determination* both have obliged themselves to *consent* and *agree*. But then secondly, the Mediation is *authoritative* when he who *mediates* is *Authorized* thereunto by a *superiour* Party, who hath a just *Authority* and *Dominion* over the *inferiour*. For when a Mediator acts the part of two *unequal* Parties, whereof the *one* is *superiour*, and hath a just dominion over the *other*, it is sufficient that he be Authorized
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by the appointment of the *superiour*, and the *subject* or *inferiour* Party will be as much *obliged* by his *determination*, as if he had *voluntarily* referred *himself* to him. For a Mediator between a *Superiour*, as such, and a *Subject*, is one who is Authorized to act on the part of the *Superiour* in requiring the *Subjects Duty* and *Obedience*, and to act on the part of the *Subject* in *impetrating* the *Superiours favour* and *protection*; and there can be no doubt but every *absolute* *Superiour* hath *right* to Authorize a Mediator between *him* and his *Subjects*, to act for *him* in *ruling* them, and for *them* in *soliciting* his favour. For he who Mediates between a *Sovereign* and *Subject*, is the *Sovereigns Vicegerent* and the *Subjects Advocate*; and he who *without* our *consent* hath a *right* to our *duty*, and to all the *favours* he bestows upon us, may, whether *we* consent to it or *no*, demand our *duty* by what *Vicegerent*, and bestow his *favours* by what *Advocate* he pleases. And as for the *Subject*, he will be *obliged*, whether it be *by* his consent or *no*, to *abide* by the *Mediator* whom the *Sovereign* appoints, and by the *terms* which he shall *impose* on him; otherwise he will be *justly* liable to *punishment*.

HAVING given this *short* account of the *general* Notion of a *Mediator*, I proceed to shew what it is *in the general* that the Scripture proposes to our belief concerning the *Person* and *Office* of this great *Mediator* between God and men; the whole of which I shall reduce under these six heads:

First, That he is *Designed* and *Authorized* to this *Office* by God who is our absolute *Lord* and *Sovereign*.

Secondly, that this *Office* to which he is authorized consists in acting *for* and in the *behalf* of God and men, who are the *parties* between whom he Mediates.

Thirdly, That this his Mediation proceeds upon certain *terms* and *stipulations* between God and men, which he obtained of God *for* us, and in his name hath published and tendered *to* us.

Fourthly, That as he acts *for* and in the behalf of God and men, so he partakes of the *natures* of *both*.

Fifthly, That as he partakes of the *natures* of both, so, that he might transact personally *with* both, he was *sent down* from Heaven *to* us, and is *returned* again from us *to* Heaven.

Sixthly, That upon his return from us *to* Heaven, there *to* Mediate personally *for*

for Men with God, he substituted the *Divine* and *Omnipresent Spirit* personally to promote and effectuate his Mediation for God with Men.

I. THAT he is *Designed* and *Authorized* to this Office by God, who is our absolute Lord and Sovereign. For since God for just and excellent reasons was resolved not to converse with sinful men immediately, they having rendered themselves, through their woful *degeneracy*, utterly *unfit* for, and *unworthy* of any such near and close access to his most holy Majesty; and since his tender *mercy* and *compassion* towards us would not permit him utterly to *reject* and *abandon* us, there was no expedient, at least that we know of, in which the *holiness* of his Majesty could so fairly accord with the *tenderness* of his Mercy, as this of transacting with us by a Mediator, by whose *inter-agency*, he, though a most *holy* Sovereign, may without *debasing* himself *freely* converse with us, and we, though his *guilty* subjects, may without *terror* and *anxiety* as *freely* draw near unto him; But, by vertue of his essential *Sovereignty* and absolute *Dominion* over us, the right of *choosing* and *appointing* this Mediator was wholly in him, because, as I shewed just before, he only can have

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the right of appointing the person who shall be *his* Vicegerent and *our* Advocate, who is the Sovereign *Lord* of our *beings*, and the supreme *disposer* of all our *blessings*. And accordingly he hath constituted the *holy* and *blessed* *Jesus* to be the *sole* Mediator between *himself* and *us*, to exercise his authority *over* us, and to procure for, and convey his favours *to* us; and hence he is called the *Christ* or *Messias* of *God*, that is, his *anointed*, Anointing with oyl being anciently the *visible* sign by which the *Regal*, *Priestly*, and *Prophetick* Offices were conferred. This Title of the *Lords Anointed* therefore being applied to *Jesus*, denotes his being *designed*, *appointed*, and *authorized* by *God* to this *great* Office of *Mediator*, in which all those *three* Offices are included. For so, *Acts* 5. 31. we are told, *him*, *i. e.* *Christ*, *hath* *God* *exalted* *with* *his* *right* *hand* *to* *be* *a* *Prince* *and* *a* *Saviour* *to* *give* *Repentance* *unto* *Israel*, *and* *forgiveness* *of* *sins* ; And *Acts* 2. 36. *Therefore* *let* *all* *the* *house* *of* *Israel* *know* *assuredly* *that* *God* *hath* *made* *that* *same* *Jesus* *whom* *ye* *have* *crucified* *both* *Lord* *and* *Christ* ; and, to name no more, *Phil.* 2. 9, 10, 11. *Wherefore* *God* *also* *hath* *highly* *exalted* *him*, *and* *given* *him* *a* *name* *which* *is* *above* *every* *name*, *that* *at* *the* *name* *of* *Jesus* *every* *Knee* *should*

should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. The belief of which is absolutely necessary to create in our minds the reverence that is due to our holy Religion. For unless we suppose the founder of it to be Authorized and Commissioned by God, we must strip and disarm it of all its authority, and look upon it at best but as a Pious Imposture, contrived on purpose to Chouse men of their Sins, and to train and delude them into Piety and Vertue. For as it is a Religion, it can have no Authority but Divine, and a Divine Authority it cannot have unless the Author of it had a Divine Commission; but supposing him to be Commissioned from God, we owe the same respect and reverence to his Religion as if God himself had proclaimed it to us in an audible voice from the Battlements of Heaven; and it will be no less disrespect to the Divine Majesty for us to contemn and slight what he, as Gods mouth, hath delivered to us, than it would have been for a Jew to have laughed at the Ten Commandments while God himself was proclaiming them from Mount Sinai in a voice of Thunder. For if we believe that
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God authorized *him* to reveal his Will to us, we must believe *his* voice to be the *voice of God*, who spake to us by him as by a *living Oracle*; and consequently, that in refusing to *hear* and to *obey* him we stop our ears against *God*, and do in effect declare that we regard what he saith no more than we do the whistling of the Wind. And as the belief of Christs being Commissioned and appointed by God is highly necessary to Create in us a due reverence for his Religion, so it is no less *requisite* to create in us a due *trust* and *confidence* in his *Intercession* for us. For had he *thrust* himself upon this Office without any *Call* or *Commission* from God, God would have been no way obliged to *hear* him how *earnestly* soever he had *suppllicated* in our behalf; but since he *intercedes* for us by Gods *own* Commission, we may *depend* upon it that God will be always *ready* to hear him, and *graciously* accept our *addresses* to him when ever they are *presented* by *his* hand. For since God appointed him to be our *Advocate*, it must be either with an intent to *hear* him in our *behalf*, and if *so*, we may be sure his *Ears* will be always *open* to him; or with a design to *mock* and *ridicule* him, and *recreate* his own *inexorable* spleen with the *spiteful* pleasure of *denying* and *repulsing* him,

him, which to imagine of God is no less *senseless* than *blasphemous*. Since therefore he *Advocates* for us by Gods own *Commission*, we may be sure his *Plea* in our behalf will be always *acceptable* and *successful*, since in repulsing *him*, he must in effect affront his own Authority by *which* he intercedes for us.

II. THAT this Office to which he is authorized consists in acting *for*, and in the *behalf* of God and Men, who are the *Parties* between whom he Mediates. And this is implied in the very *Notion* of an *authorised Mediator*, who, as *such*, is an Agent between *two Parties*, acting by authority for *both*, in order to the *adjusting* some *difference* between them, and *reducing* them to a mutual *accord* and *agreement*; and if he act only for *one Party*, he is not a *Mediator*, but an *Attourney*; and accordingly the Apostle tells us, that a *Mediator is not a Mediator of one, but God is one*, Gal. 3. 20. For the better understanding of which words it is to be considered that in the foregoing Verse the Apostle had asserted, that *the Law was ordained by Angels in the hand of a Mediator*, that is, in the hand of *Moses*, who was appointed to Mediate not only for *God* with the People of *Israel*, but also for the
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People of Israel with God; and this, saith he, is implied in the very Notion of a Mediator, for a Mediator is not of one, but God is one, that is, God is only one of the two Parties between whom this Mediation is made, and therefore *Moses* must be supposed not only to act for God with the People as *his* Vicegerent, but also for the People with God as *their* Advocate; in short, he must act for both Parties, otherwise he acts not as a Mediator. And accordingly as *Moses* who was the Mediator of the Jewish Covenant acted for and between God and the People, so *Jesus Christ*, who is Mediator of the Christian Covenant, is stiled the one Mediator between God and men, 1 Tim. 2. 5. that is, that goes between the two opposite Parties, and transacts for both in order to their accord and reconciliation; that as Gods Vicegerent acts for him with us in order to the reducing us to our duty and allegiance to him, and as our Advocate acts for us with God in order to the inducing him to be gracious and favourable to us; that so having prevailed with us to lay down our enmity against God, and obtained of God to remit his displeasure against us, he may effect a happy Reconciliation between us. Both which parts of his Mediation are expressed

expressed in those words of the Apostle, Heb. 7, 25. *Wherefore he is able to save to the utmost those who come unto God by him, that is, who by submitting to him, as mediating for God, submit to God himself, seeing he ever lives to make intercession for them, or to Mediate with God in their behalf.*

THE belief of which carries with it the most indispensable *Obligations to Christian Piety and Vertue*; but while we look upon Christ as acting only for *one Party*, whether it be for *God or our selves*, we do in a great measure *enervate the Motives of Christianity*. For thus while we look upon him as acting only for *God*, that is, as *Gods Vicegerent*, we must necessarily conclude that he is concerned only for *Gods Authority*, and that when he hath secured or vindicated *that by reducing us to our duty, or punishing our disobedience*, he will have no more to do with *us or our concerns*, but even leave us to *shift for our selves*, and to seek our *reward* where we can find it; that he is substituted by his Father for no other end but to *exact our Homage, or revenge our Rebellion*, but that as for *us*, he is no way concerned either to procure us any *pardon for our past sin, or reward for our future Obedience*; and while we look upon
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him by whom alone we have access to God, as one that is utterly *unconcerned* for our welfare, we must look upon *our selves* as *desperate* and *abandoned* Creatures, that are utterly forsaken of all *hopes* and *encouragements*. For what hope can we have, when not only the *Deity* we are to address *to* is highly *offended* at us, but also the *Mediator* we are to address *by* is utterly *regardless* of us? And in such a *hopeless* condition all the *arguments* in the World are *void* and *insignificant*. And so on the other hand, while we look upon Christ as acting only for *us*, that is, as our *Propitiation* and *Advocate*, we must unavoidably conclude that he is concerned only for *our* preservation and happiness; that his Office requires no more of him but only to *pay off* the *scores* of our sins with his blood, and by *pleading* that payment in Heaven to obtain our actual *release* from the rigorous demands of divine Justice; in short that he hath nothing else to do but only to *purchase* and *sue* out our pardon, and to *justifie* and set us *right* in the Court of Heaven; but as for reducing us under his Fathers Authority, and subduing our *Wills* and *Lives* to his *obedience*, that is no part of his *Mediatorship*, nor consequently is he at all *concerned* about it; and

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if so, all that his *Mediation* can oblige us to (supposing that he hath effectually discharged it) is to *rest* and *rely* upon it for our *Pardon* and *Justification* with God; and if out of pure *gratitude* we will be *dutiful* and *obedient* to him for the future, he will *kindly* accept it, but if not, he hath no *remedy* against us; and what likelihood is there that any *argument* of Religion should ever *prevail* with us to *submit* to the divine *Authority*, so long as we *presume* upon Christs *Mediation* for Pardon and Justification *without* it, and believe it to be left wholly to our own *Ingenuity* whether we will submit or no. Thus while we consider Christs *Mediation* *by halves*, and mistake *either* part of it for the *whole*, we *pervert* and *deprave* it, and instead of what it is, *viz.* a most *wise* and *powerful* inducement to *Piety* and *Vertue*, render it an inevitable *temptation* either to *Despair* or *Presumption*, both which are *equally* and *utterly* inconsistent with a *holy* and *Christian Life*.

BUT if we consider this Doctrine in its full *extent*, as it takes in *both* parts of Christs *Mediation*, it inforces our *duty* upon us with the most *necessary* and *powerful* obligations. For it addresses it self to every *passion* in us that is capable of

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being *moved and persuaded*, and at once proposes to our *hope and fear*, which are the most *vigorous* principles of action, the most *encouraging and dreadful* considerations. For since his Office obliges him to act for God and men *together*, we may depend upon it, that through the whole course of his Mediation he will be most *just and impartial to both*, and that as on the one hand he will not so act for his Fathers *Authority* as to neglect our *safety and welfare*, so neither on the other will he so concern himself for our safety and welfare as to expose his Fathers *Authority*; and if he proceed with this exact *equality* between the Parties he acts for, we have all the reason in the World to conclude, that if we *submit* our selves to God we shall be *graciously received and rewarded*, but that if we *persist* in our *Rebellion* against him we shall be most severely *punished*.

FOR in the first place his being concerned for *us* as well as for *God*, gives us the most ample *security*, that if we will *submit* to his Fathers *Authority*, which he stands engaged to *secure or vindicate*, he will have a most *zealous* regard to *us* and our *concerns*, and be as mindful of our interest as if it were his *own*. For
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in undertaking to be our *Advocate* he assumed our *Persons*, and took our *Affairs* into his *own* hands, so that now he is *another* our *selves*, and stands obliged to act for us with as much *care* and *concern* as if our *Persons* and *Interests* were *his*; and therefore we may depend upon it that he will act as much for our advantage as we *our selves* could do if we were in *his* place, and had the same *power* and *interest* with his Father that he hath; and that if we were sitting in *his* room at the right hand of God, and there interceding for *our selves*, we could not justly wish for, or desire more or greater instances of *Grace* and *Favour* than he will *ask* and *obtain* for us. And what greater encouragement can we have to *return* to our *duty* than *this* very consideration, that all our concerns with our *offended* God are *deposited* in the hands of a most *faithful* Mediator, who upon our return will concern himself as *zealously* for our Good as for his *Fathers* Authority, and *solicit* our cause in the Court of Heaven as *Industriously* as we *our selves* could do if we were admitted to be our *own* Advocates? But then in the second place his being concerned for his *Fathers* Authority as well as for our Interest, gives us as full assurance, on the

other hand, that he is no *less* obliged by his Office to *reduce* us to our *duty* to his Father, or *avenge* him upon us for our *disobedience* than he is to *restore* us to his *grace* and *favour*; and if he should so attempt the *later* as to be any way deficient in the *former*, he would not perform the part of a *just* Mediator, which consists in acting *impartially* for *both* Parties. For should he favour our *interest* beyond his Fathers *Authority*, he would be so far partial to *us* against his *Father*. Now though he loved us so *well* as to *sacrifice* his *life* for us on *Earth*, and in the vertue of that *Sacrifice* to appear our *Advocate* in *Heaven*, yet we can never be so *fond* sure as to imagine that he loves us *better* than his own *Father*; and if he doth not, we may build upon it that he is as *zealously* concerned to *assert* his *Authority* as to *prosecute* our *interest*, and to *provide* that he be *obeyed* or *avenged* as that we be *pardoned* and *rewarded*; but for us to *rely* upon Christ as mediating for *us*, without *submitting* to him as mediating for *God*, is in effect to hope that he will be so *exceeding* gracious to us as to *betray* his Fathers *trust* for our *sake*, and sacrifice *his* authority to our *safety*. For should he *take* our *part* with *God*, and *solicite* him to *favour*

us while we *persist* in our *rebellions* against him, he would in effect abandon the *cause* and *interest* of God's Government, and endeavour all that in him lay to expose his *authority* to the *scorn* and *contempt* of Mankind. Whilst therefore we obstinately *refuse* to hearken to him in his *Mediation* for God, that is, to *submit* to his *Laws*, and *return* to our *duty* and *allegiance*, he will be so far from interceding for us in the *vertue* of his *meritorious sacrifice*, that he will appear *against* us as an *incensed* Judge in the *quarrel* of his *Fathers Authority*, and *dearly* revenge upon our *guilty* heads all those *shameless affronts* and *indignities* we have offered it, and by making us *everlasting* Monuments of his *Vengeance*, convince us by *woful* experience, that he is no less a *just* Mediator for God than a *merciful* Mediator for Men. So that by resolving to *persist* in our *rebellion* against God, we do in effect *renounce* the *Mediation* of our *Saviour*, and *proclaim* before God and Angels that we will not be *beholden* to the *one* and *only* Advocate of sinners. And when we have flung our selves out of *this* Protection, Lord! whither shall we go for *sanctuary* from thy vengeance? When there is but this *one* Mediator and he hath *discarded* me, O

my wretched Soul whither wilt thou betake thy self? Call now and see if there be any will hear thee, to which of all the Saints or Angels wilt thou turn thee? What Favourite of Heaven will plead thy cause when the only Advocate of Souls hath rejected thee? For if he who is my only Mediator, be incensed against me, who shall Mediate between me and him? When God alone was angry with me there was some hope, because my Saviour stands as a living Screen between me and his displeasure, to guard and defend me from it; but when *that* is kindled against me too, what is there to interpose between me and the devouring flame? Be wise therefore, O ye sinners, be instructed, ye obstinate Rebels against God; Kiss the Son lest he be angry and ye perish from the way; for if his wrath be kindled but a little, blessed are all they that put their trust in him, but Wo be to them that provoke him.

Thus the Mediation of Christ addresses to our fear as well as hope, in order to the subduing us to the Will of God, and presses at once upon both these great Avenues of our Souls with the most irresistible Motives.

III. THAT this his Mediation proceeds upon certain *terms* and *stipulations* between God and Men, which he *obtained* of God for us, and in his name hath *published* and *tendered* to us. For when Mankind, by reason of the *degeneracy* of humane nature, were cut off from all *immediate* intercourse with God, and this most *wise* and *holy* Method of conversing with us by a *Mediator* was resolved on by the Divine Council, God, in consideration of what our Mediator had *ingaged* himself to suffer for us *in the fulness of time*, granted to him in our behalf a most *gracious* and *merciful* Covenant, whereby he ingaged himself to *bestow* his *spirit* upon us to *enable* us to *repent* and *return* to him, upon condition that we should *seek* it, and *co-operate* with it; to *pardon* all our *past* sins, upon condition that we should *unfeignedly* *repent* of them; and to *crown* us with *eternal life*, upon condition we should *persevere* to the end in *well-doing*. This is the substance of that *gracious* Covenant which God hath *granted* to us for the *sake* of our Mediator; who hath accordingly assured us from God, that he *will give his holy Spirit unto them that ask*, Luke 11. 13. That if we will *repent* and *be converted*, our *sins* shall be *blotted out* when

the times of refreshing shall come from the presence of the Lord, Acts 5. 19. And that if we will be faithful to the death we shall receive a Crown of life, Rev. 2. 10. And upon this Covenant it is that our blessed Saviour proceeds in his *Mediation* between God and Men. For our *Baptismal Vow* is nothing else but only a *solemn* engagement of our selves to *perform* the condition of this Covenant, upon which there results to us a *conditional* right to all that God hath *promised* in it; and when by this *federal* solemnity of Baptism God and we have once *obliged* our selves to each other, by *mutual promises* and *engagements*, Christs Office, as *Mediator* between us, is to *solicite* on *both* sides for *mutual performance*; and accordingly in *Mediating* for God with us, he *requires* nothing of us but what he *promised* to God; and in *mediating* for us with God he *claims* nothing of God but what God *promised* to us. And hence he is called, *The Mediator of this better Covenant*, Heb. 8. 6. and *The Mediator of the new Covenant*, Heb. 12. 24. because he *transacts* between *both* Parties to *solicite* the *performance* of their *mutual engagements*. For so the same Author in Heb. 9. 14, 15. seems to explain it, *How much more*, saith he (having spoken before of

of the vertue of the bloud of Bulls and Goats) shall the bloud of Christ, who through the eternal Spirit offered himself without spot to God, purge our Consciences from dead Works to serve the living God; and for this cause he is the Mediator of the New Covenant, that by means of death for the Redemption of transgressions, &c. they which are called might receive the promise of eternal Inheritance; where those words [and for this cause] seem as well to refer to what went before as to what follows, and then the sense will be this, For this cause he is the Mediator of the New Covenant, both that he might take care that our Consciences being purged from dead works we might serve the living God, and that having redeemed us by his Death, we might receive the promise of eternal Inheritance. And accordingly he proceeds in his Mediation; for in acting for God as his King or Vicegerent, he hath enacted the conditions which it requires of us into the Laws of his Kingdom, and exacts them of us under the fearful Penalty of eternal Damnation; whereby he hath taken effectual care that we shall either perform these conditions, or undergo a punishment as great as the guilt of our neglect and contempt of them; and having thus tied them
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upon us by the *utmost* force of *Law*, that is, by *Law* established on the most *dreadful* Penalty, he hath, so far as his *Regal* Authority extends, *compelled* us to the *performance* of our part of this *Covenant*; so that if we do *not* perform it, it is not to be attributed to any *neglect* or *omission* of the *Mediator*, who to *oblige* us to perform it hath most *faithfully* acted for *God*, even to the *utmost* extent of that power wherewithal he *invested* him.

AND so on the other hand, in acting for us as our *Intercessor*, he hath taken no less care to insure *God's* part of this *Covenant* to us than he did to insure our part of it to *God*. For this *Covenant* being granted to us by *God* in *consideration* of a *valuable satisfaction* for our *sins*, *Christ* hath not only rendered this satisfaction to *God* by *dying* for us, and thereby *purchased* for us a just *right* and *claim* to all the *blessings* which *God* hath *promised* on his part if we *perform* what he *requires* on ours, but in the *vertue* of this satisfaction he also appears for us at the right hand of *God*, there to *plead* our *right*, and to *prefer* our *claim*, by exhibiting that *vocal* *Bloud*, and those *importunate* *Wounds* with the *price* of which he *purchased* and *obtained* it. So that now we are *intituled*

to all the *blessings* of this Covenant, not only by Gods *Promise* , but by Christs *Purchase* too; and to secure both, we have Christ himself *advocating* for us in Heaven with the price of that *Purchase* in his hands. So effectually hath he *transacted* for us in his Mediation with God in our behalf, that we have the highest security, *imaginable* , that if we perform our part of this Covenant, God will not fail to perform his; since in so doing he would not only *violate* his own *truth* which he hath engaged to us by *promise* , but also *injuriously* defraud his own Son of what he hath duly *purchased* for us by his *Death* and claims upon that *Purchase* by his *Intercession* . For he *intercedes* for no other blessings in our behalf but what he *purchased* for us upon a *consideration* that was not only infinitely *valuable* in it self, but also freely *accepted* by his Father; and he purchased no other blessings for us but what are *specified* in this gracious Covenant; so that he asks nothing for us but what he hath a *right* to obtain, nothing but what he purchased by his *blood* , and is in *strict* Justice due to his *meritorious* sacrifice; and consequently nothing that his Father can deny him without doing him the most outrageous *wrong* and
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injury; and therefore this we may be as confident of as we can be of any thing in the World, that whatsoever he hath *purchased* for us he will not fail to *ask*, and that whatsoever he asks he will be sure to *obtain*.

Thus Christ by his Mediation between God and Men hath taken the most *effectual* care to insure the *mutual* performance of this *everlasting* Covenant to *both* Parties. For to insure *God* of our performing *our* part, he hath bound it upon us by a Law *enforced* with an *everlasting* Penalty; which is the strongest obligation he could lay upon us; And to insure *us* of Gods performing *his* part, he duly *purchased* it for us by his *Death*, and in vertue of that *just* Right he ever lives to *claim* it by his *Intercession*, which is the strongest obligation he could lay upon *God*; so that *now*, as God cannot fail in *his* part without *violating* his *Truth* and *Justice*, which would be to *destroy* his own Being, and *un-god* himself, so neither we can in *ours* without *exposing* our everlasting *well-being*, and *plunging* our selves body and soul together into everlasting *wretchedness* and *calamity*. And hence I suppose it is that our Saviour is called *the surety of a better Covenant*, Heb. 7. 22. or, as the Greek word may be

be rendered, the *Trustee* between both Parties, to see that they *mutually* perform their *several* parts of this Covenant to each other; which Office our blessed Lord hath *faithfully* performed, in that he hath taken the *utmost* care to oblige both *God* and *us* mutually to make good our *several engagements* to each other. For though he hath not undertaken for us that we shall *certainly* perform our part, yet he hath undertaken to *oblige* us to it by the *highest* and most urgent *reason*, which was all that he could *reasonably* undertake for Beings that are *free* to good and evil; and if notwithstanding he hath *thus* obliged us, we will be so *desperately* obstinate as not to *comply*, he hath undertaken to *chastise* our obstinacy with a most *dire* and *exemplary* vengeance.

AND since he *thus* proceeds in his Mediation upon the *certain* and *stated* terms of a *Covenant*, which he himself hath *published* and *revealed* to us, we may hereby most *certainly* *inform* our selves what *he* expects from *us*, and what *we* are to expect from *him*. For now we are sure that all *he* can expect from *us* is that we should *faithfully* perform *our* part of this Covenant, that is, that we should *implore* the *assistance* of Gods holy *Spirit*, and diligently
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to co-operate with it, so as to *repent* and *return* from our *evil ways* to the *sincere practice* of all *Christian Piety* and *Vertue*, and that herein we should *persevere* to the *end*; and less than *this* he cannot admit without being an *unfaithful* Trustee for God of that blessed Covenant upon which he Mediates. And now we are also sure that all we expect from him is, that if we *implore* the *assistance* of his *Spirit* we shall have it, that if with his assistance we *repent* we shall be *pardoned*, and that if being *pardoned* we *persevere* in *well-doing*, we shall be *crowned* with *everlasting life*; and less than *this* he cannot obtain for us without being an *unfaithful* Trustee for us. For if he should *exact* less for God of us, or *procure* less for us of God than that Covenant upon which he Mediates obliges God and us to, he would be wanting in his care one way or t'other to see this Covenant with which he is intrusted *duly* and *impartially* executed, and either *defraud* God or us of some part of that *right* which it *devolves* upon us; which we have all the assurance in the world he will never do. So that now we proceed upon *certain terms*, and do know *infallibly* what to *trust to*; we know that our Mediator exacts of us the *whole* and *intire* condition
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of the *Gospel-Covenant*; that *this* he will certainly accept, but that *this* he expects without the least *defalcation* or *abatement*; so that if we heartily *implore* the *assistance* of his holy Spirit, and *co-operate* with it, we have all the assurance in the world that we shall be effectually enabled to render him that sincere *repentance* and *obedience* he requires, and that if we *repent* we shall be *pardoned*, and if we *persevere* in our *obedience*, be advanced to *everlasting glory*. On the other side, we know infallibly *before-hand*, that if we *refuse* to submit to *this* condition, or do any way *fall short* of it, instead of being our kind and merciful Advocate, our Mediator will become our *implacable* Judge, and doom us to a place of *dismal* torment, where we shall live with *everlasting* *horror* and *despair*; so that now we can no longer persevere in our *impenitence*, without *trampling* at the same time on the *highest* encouragements, and *charging* headlong through the most *amazing* danger.

IV. THAT as he acts *for*, and in the *behalf* of God and Men, so he *partakes* of the *natures* of both. For that this *high* and *important* Office might be the more effectually *executed* and *performed*, the eternal *Father* thought meet to place it
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in the hands of his own eternal *Son*, the *Son* of his natural *Generation*, to whom he *communicated* from all eternity his own *Divine Effence* and *Nature*, and whom in due time he appointed to assume the *Humane Nature* into a personal union with his *Divinity*, that so being *God-man* in one person he might be the better *fitted* and *accomplished* to Mediate between *God* and *Men*. For in *Mediating Authoritatively* for *God* with *us*, he was to perform the Office of a *divine King*, to rule and *Govern* us, as *Gods Vicegerent*, and either *reduce* us under his *Authority*, or *chastise* us for our *Rebellion* against him; which is a Sphere so *vast*, and so *sublime*, as needs no less than some *divine Intelligence* to *inform* and *actuate* it. For to wield the *Divine Scepter* and *Government* is a *Province* that requires a *Divine Knowledg* and *Power*; for the *souls* and *hearts* of *men* are the principal *Seat* and *Subject* of the *divine Government*, and therefore it is very requisite that he who is intrusted with the administration of it should have a *through* and *perfect* inspection of all our most *secret Thoughts*, and *Intentions*, and *Purposes*, and *Resolutions*, otherwise how is it possible he should take *cognizance* of them so as to *command*, and *over-rule* and *reward*, and

and *punish* them? But to know the *hearts* of men is in Scripture always appropriated to the *divine Omniscience*; so 1 Kings 8. 39. *Thou, even thou only knowest the hearts of the Children of men*; and if only Gods *all-searching Eye* can *penetrate* into the hearts of men, who but a *God* can *Rule* and *Govern* them? And accordingly our Saviour, upon whose shoulders this *inward* and *spiritual* Government rests, challenges to himself this *divine Prerogative* which is so necessary a qualification for it; Rev. 2. 23. *And all the Churches shall know, saith he, that I am he which searcheth the reins and hearts, and will give to every one of you according to his works.* Nor is it less requisite to qualify him for this *spiritual Empire* that he should be *Almighty* than that he should be *Omniscient*; for to enable him to rule the *hearts* and *souls* of men it is necessary that he should have the *Command* and *Disposal* of all those outward *Events* and *Accidents* in which they are any way concerned, since it is by *these* in a great measure that their hearts are *swayed*, their affections *formed*, their intentions and resolutions *squared* and *regulated*, and in a word, their *good* and *evil* actions *rewarded* and *punished* in this World; and to *weild* and *manage*, *moderate* and *dispose* such in-

finite numbers of Events as concern such infinite numbers of Men so vastly distant from one another in place, condition, and temper, requires a power that can do whatsoever it pleases both in Heaven and Earth, which the Psalmist appropriates to the divine Power as its peculiar Prerogative, Psal. 135. 6, 7. and if it be only a divine power that can manage and dispose all the affairs of all men, what can be more requisite than that he who rules and governs them should communicate of the divine Omnipotence? And accordingly our Saviour, upon whom this Government is devolved, assures his Disciples that all power was communicated to him both in Heaven and Earth, Mat. 28. 18. which being the Prerogative of the divine Power seems impossible to have been communicated to any but a divine Person. And therefore the Prophet Isaiah, speaking of the Government of Christ, tells us, that his name should be called Wonderful, Counsellour, the mighty God, Isa. 9. 6. where by Counsellour and mighty God he seems to design his infinite Knowledg and Power whereby he should be qualified for this his divine Government; for so Mighty God doth always in the Scripture phrase signifie Almighty God; so in Deut. 7. 21. Psal. 50. 1. Jer. 32. 18. Hab. 1. 12.

Hab. 1. 12. and elsewhere. By all which it is evident, that to Mediate *Authoritatively* for God with men is a Province so *sublime* as that it requires no less than *divine* perfections in the Person that *undertakes* and *manages* it, and consequently that it is requisite he should be God.

Nor is it less requisite to render his Government more *awful* and *Majestick*. For though the condition of the *Person* alters not the *nature* of the *Authority* he is vested with, yet in the estimation of *men* the *same* Authority is more or less *venerable* according as the *quality* and *condition* of the *Persons* cloathed with it is more or less *considerable*. Since therefore the quality of the *Person* doth always cast a *Cloud* or *Lustre* on the *Office*, it was very requisite that he who was Authorized to Mediate for God with men, which is the *highest* Office under God the *Father*, should be a Person of the highest *Rank* and *Dignity* next to God the *Father* himself, and consequently that he should be God the *Son*; and hence the Author to the *Hebrews*, Chap. 1. to render his *Authority* more *awful* takes a great deal of pains to *imblazon* the *dignity* of his *Person*, in which he gives him such *Stiles* and *Characters*, as

cannot without *extreme* force be applied to any but a Person *divine*; he styles him *The brightness of his Fathers Glory, and the expresse Image of his Person*; the *Founder of the Earth, and the maker of the Heavens, and the upholder of all things by the word of his power*, Vers. 3. 10. he tells us, that he was set far above the *Angels*, and that the Father had ordered *all his Angels to worship him*, declaring him to be God in these terms, *Thy Throne O God is for ever and ever*; and then he concludes all with this application, *Therefore we ought to give the more earnest heed to the things which we have heard of him*, Chap. 2. v. 1. which shews that in the Apostles sense to Mediate for God is a station so *sublime* that it was very fit it should be supplied (as it was) with a Person of the *highest Dignity*, that so his *Person* might reflect a Majesty on his *Office*, and render it more *awful and venerable* in the World.

AND as to accomplish him for this high Office of Mediating for God with Men it was most fit he should be *God*, so it was no less requisite he should be *Man*. For Man being naturally a *sensitive* as well as a *rational* Creature, in this *degenerate* state of his nature wherein his sensitive part is *predominant*, there are no sorts of objects

objects do so vigorously *impress* and *affect* him as those which strike immediately on his *senses*; and hence it is that he so greedily prefers *carnal* before *rational*, and *sensitive* before *spiritual* goods, notwithstanding the *latter* are in themselves infinitely *greater* and more *eligible*, and that in his conceptions of *spiritual* objects he is so prone to *blend* and *intermix* them with *carnal* and *Corporeal* Phantasms, because his mind is so *estranged* from spiritual objects by its continual *intimacy* and *familiarity* with sensual ones, that it can hardly frame any *Idea* of them without *disguising* them into some *bodily* semblance. God therefore being a *spiritual* and *invisible* Essence, and upon this account far removed out of the *Ken* and *Prospect* of our sense, our *sensual* and *depraved* minds must either be naturally *indisposed* to think *seriously* of, and consequently to be *duly* affected by him, which renders us prone to *Irreligion*, or to *sophisticate* our conceptions of him with corporeal *Images* and *Phantasms* which renders us prone to *Idolatry*; to prevent both which God in great condescension to this *deplorable* weakness of humane minds hath always thought meet to converse with us under some *sensible* appearance or *visible* Symbol

of his *Divine Presence*. Thus when God conducted his Chosen People through the *Red Sea* and *Wilderness*, he went before them in a *Pillar of Cloud* by day, and in a *Pillar of Fire* by night, and when afterwards he gave them his *Law* he descended upon Mount *Sinai* in a *bright* and *glorious* flame, overcast with *thick* and *solemn* clouds, in which *illustrious* appearance he afterwards made his entrance into the *Tabernacle* where he made his *constant* abode, and from whence he frequently exhibited himself to the Peoples eyes and senses in a body of *visible light* and *glory*, which visible light is in holy Scripture very often called the *Glory of the Lord*. And since God in condescension to the *weakness* of humane minds thought it meet to present himself to the *senses* of men in some *visible* appearance, there is the same reason why the Mediator should assume some *visible substance* to his *invisible* Godhead, that therein he might exhibit himself to our *sense*, and thereby at once affect our minds with a great *love* and *dread* of his divine Majesty, and by vouchsafing us a *visible presence* prevent our framing *Idols* and *false Images*, and *Representations* of him in our own minds. Now of all *sensible substance* there was
none

none so proper for this end as *Humane Nature*, which is that above all others that we are most *intimately* acquainted with and most *accustomed* to love, and reverence, and obey. It is true, had his design been to Govern us by *terrors* and *affrightments*, as he did the *Jews*, it would have been more proper for him to assume that dreadful appearance of a *consuming fire*, in which he was wont to converse with *them*; but his design being to erect his *Empire* in *mens Souls*, and to *captivate* their *Wills* into a *free* and *generous* obedience, he could not have appeared to us in any visible substance so proper for *this* end, so apt to *oblige* and *aw*, to *indear* and *terrify* us together, as *Humane Nature*. And accordingly as God dwelt of old in the *Jewish* Tabernacle, and thence *displayed* himself before the *Eyes* of that People in a visible Glory; so *the Word*, as *St. John* tells, *was made flesh*, and *tabernacled among us*, (for so the Greek word *ἐσκήνωσεν* signifies,) *i. e.* as in condescension to the weakness of the *Jews* he pitched his Tabernacle among them, and thence frequently *appeared* in a visible Glory to their *sense*, so in condescension to *ours* he pitched his Tabernacle in our *flesh* or *nature*, from whence, as he proceeds, *we*

beheld his Glory (i.e. at his Baptism. and Transfiguration) as the glory of the only begotten Son, or in which the only begotten Son was wont to display himself from between the Cherubins, John 1. 14. In short therefore since in Mediating for God with us it was very needful that in compliance with our weakness he should address to our sense in some visible appearance, and since there was no visible appearance in which he could so advantageously address to us as that of Humane Nature, it hence evidently appears how requisite it was that he should assume our Nature to his Deity, and be Man as well as God.

AND as it was requisite he should be *God-man* in order to his Mediating for *God* with *us*, so was it also no less requisite in order to his Mediating for *us* with *God*; because, as I shall shew hereafter, to Mediate for us with God implies, first, his making an *atonement* for our *sins* with his *Bloud*; Secondly, his *appearing* for us as our *Advocate* in *Heaven*. Now as for the first, it was highly requisite that he should be *Man*, that so he might suffer for us, his *Divinity* being wholly *impassible*; and this reason the Apostle himself assigns, Heb. 2. 14. *Forasmuch then as*
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the Children are partakers of flesh and bloud, he also himself (speaking of Christ) took part of the same, that through death he might destroy him who hath the power of death; and seeing he was to assume another Nature to his Divinity, that so he might suffer for us, it was most fit and proper that he should assume ours rather than any other. For since God in mercy had consented to accept of another person's suffering for our sins, it was very requisite that what he suffered for us should come as near to our own personal suffering as it was possible, that so it might be more exemplary to us, and more nearly affect us with dread and horroure for our sins; and next to our own personal suffering is the suffering of our Nature, and therefore since the punishment of our sins was to be transferred from our Persons it was highly fit it should be inflicted on our Nature, which it could not have been had not he been Man who endured it.

AND as it was requisite that he should be *Man*, that so he might suffer, and that so the *Nature* at least that had sinned might suffer, so it was no less requisite that he should be *God man* in one and the same person; to render his sufferings a valuable Consideration for all that Punishment

ment that was due to God upon the score of the infinite *sins* of an infinite *number* of sinners. For how could the blood of *one* man, though never so *innocent* or *excellent*, have amounted to a *valuable commutation* for the *forfeited* lives and souls of a *world* of guilty sinners? Or what less than the blood of *God-man* could have been any way *equivalent* to that Eternal Punishment that was due to God from the *whole* Race of Mankind? And yet that it should be in *some* measure equivalent was highly requisite, as I shall shew hereafter, both to satisfy the divine *Justice* for what is *past*, and to secure the divine *Authority* for the *future*; and accordingly we are said to be *purchased with the blood of God*, Acts 20. 28. not that the *Divine Essence* can *suffer* or *bleed*, but being united into *one* Person with the *Humane* Nature, the *Properties* of this Nature, and also the *Actions* and *Passions* thence proceeding, may be truly attributed to it; and therefore since in the *Person* of Christ *God* was united to *Man*, whatsoever his *Humanity* suffered may be truly called the suffering of *God*; and being so, it was a suffering every way *equivalent* to the *Eternal damnation* of the whole world of sinners.

Lastly

Lastly, As he was to appear as our *Advocate* at the right hand of God it was very fit he should be *Man*, that so, as the *Apostle* discourses, *having an High Priest that was in all points tempted like as we are*, as having been placed in our *Nature* and *Circumstances*, he might be the more affectionately *touch'd with the feeling of our infirmities*, Heb. 4. 15. i.e. that so our nature being a part of *himself*, and that himself having experienced its *weakness* and *infirmity*, he might be the more nearly concerned for it, and be *touch'd with a more tender compassion* towards it, and consequently *solicite its cause and interest* at the right hand of God with greater *zeal* and *importunity*. For so the same Author reasons, Heb. 3. 17, 18. *Wherefore in all things it behoved him to be made like unto his brethren*, that he might be a *merciful and faithful High Priest* in things pertaining to God, to make reconciliation for the *sin*s of the People, for in that himself hath suffered, being tempted, he is able to succour them that are tempted.

AND that he should be *God* as well as *Man* is no less requisite to create in us the greater confidence of the success of his *Advocation*. For what *Reason* or *Argument* could be great enough to satisfy our *guilty*,
and

and therefore *anxious* minds, that ever a *mere* man, who had nothing beyond *our selves* to recommend him to God but only his *Innocence* and *Vertue*, should be able to obtain such a *prevailing* interest in Heaven, as not only to *reconcile* the Almighty Father of all things to a *world* of *sinful* men, against whom he was so *justly* and so *highly* incensed, but also to *obtain* of him to *imbrace* them with infinite *Love*, and crown them with eternal *Favours*; which is such a *stupendous* success as we could scarce have *modestly* hoped for from the most *importunate* intercession, not only of the best *man* that ever was upon *earth*, but of the highest *Angel* in *Heaven*? For unless we could reasonably suppose God to be more *pleased* with *one* innocent man or Angel than he is *displeased* with a *world* of *guilty* sinners, which is hardly supposable, we could have no just ground to hope that the cries of the *ones intercessions* should be more prevalent with him than the cries of the others *guilts*. But when we consider, that he who hath undertaken our cause is the *Son of God*, the Son of his *natural* Generation, that from all *Eternity* was *begotten* of his *Essence*, *God of God*, *Light of Light*, *very God of very God*, what may we not expect from the

the Prayers of one so *near* and *dear* to the Eternal Father, that is fit either for him to *ask*, or for the Eternal Father to *bestow*? For this we may be *confident* of, that he can never be so highly *displeased* with us as he is *pleased* with his own Son, who is the *stamp* of his very *Essence*, and express *Character* of his *Person*, and that therefore his pleasure in *him* will be far more prevalent than all his displeasure against *us*; and while it is so, we have all the *security* in the world that he will *succeed* in his *Advocation*, and *prevail* in our behalf. Thus that Christ should be *God-man* was in it self highly expedient to qualifie him for all the *Parts* and *Offices* of his *Mediation*, and accordingly the holy Scripture expressly declares him to *be* so.

FOR first, That he is *God* is as plainly asserted as any Proposition in the Bible. For thus not to instance in the *Old Testament*, where he is frequently stiled *Jehovah*, the incommunicable name of God, and the *mighty* or *Almighty God*, and *Immanuel*, that is, God with us; In the *New Testament* he is not only called God, *Acts* 20. 28, where the Pastors are exhorted to *feed the Church of God which he hath purchased with his own blood*, which can be applied to none but *Christ*; and
John

John 20. 28. where *Thomas* calls him my Lord and my God, which Confession of his our Saviour himself approves, *Ver. 29.* but moreover he is called the true God, 1 John 5. 20. And we are in him that is true, even in his Son *Jesus Christ*, he is the true God and eternal life, and God over all blessed for ever, *Rom. 9. 5;* and accordingly the Father himself is brought in thus bespeaking him, *Thy Throne O God is for ever and ever, Heb. 1. 8.* where his design is to shew the excellency of *Christ* above the Angels; for saith he in *vers. 7.* Of the Angels he saith, who maketh his Angels Spirits, and his Ministers a flame of fire, but unto the Son he saith, thy Throne O God, &c. which stile, O God, here must necessarily import something greater than was ever attributed to Angels, and consequently something greater than a Nominal or Titular Deity, which our Adversaries in this Article allow was frequently given to the Angel of the Lord in the Old Testament. If therefore that Angel of the Lord were a mere created Angel, as they affirm, he had as much attributed to him as our Saviour, unless we suppose this stile, O God, to import real and essential Deity, and not merely nominal. So also John. 1. 1. In the beginning was the Word,
and

and the Word was with God, and the Word was God. For the clearing of which noble Text, which our Adversaries with a world of Art have indeavoured to perplex and intangle, it is to be considered that this Phrase, *ὁ λόγος*, the Word, was a term of Art by which in that very Age when this Gospel was written, and long before & after it, both the Jewish and Heathen Writers were wont to express and signifie a di-

vine Person, * by whom the Antient Jews understood the *Messias*, * who is that very Person the Apostle here treats of.

*Vide Note a
ad finem.*

*Vide Note b
ad finem.*

SINCE therefore by this Phrase the Word both Jews and Gentiles, when S. John wrote this Gospel, understood a *divine Person*; and since by this divine Person the Jews understood the *Messias*, there is no reason to imagine that St. John here meant it in any other signification, since in so doing he could not but foresee he should impose upon the World, and take an effectual course to make us believe he meant what he never intended. For he is so far from explaining this Phrase into any different sense from that of the Jewish and Gentile Writers, that he all along explains himself in the very same.

*Vide Note c
ad finem.*

Now

Now it is hardly to be imagined by any one whose mind is not deeply tinctured with *Heretical Pravity*, but that had the Apostle used this Technological Phrase in any *different* sense from its *common* acceptation, he would have *told* us of it, and not have given us such an *unavoidable* occasion to *mistake* in so great a Doctrine, by clothing its sense in such Phrases as in the Language of the Age he wrote in signified so *differently* from what he *meant* and *intended* by them.

AND as in the above-named Texts he is expressly stiled *God*, so other Texts, to convince us that he is not a mere *titular* Deity, attribute sundry things to him which are peculiar to God *Essential*. For so the *making of the World* is in sundry places expressly attributed to *him*, which as the Apostle tells us, *Heb. 3. 4.* is peculiar to God, *For he, saith he, that made all things is God*; for so in the above-named Text we are told, *That by him were all things made, and that without him was not any thing made which was made*; where by *all things* we must necessarily understand the *whole World* unless we will suppose the Apostle to *equivocate*, because it was then a *common* and *received* Doctrine that the *Word* was the *maker of the World*. For
so,

besides the above-cited Authorities, the *Chaldee Paraphrase upon Isa. 45. 12.* instead of *I made the Earth, and created man upon it, saith the Lord,* renders it, *I by my word made the Earth, and created man upon it;* and on *Gen. 1. 27.* Instead of *God created man,* the *Jerusalem Targum* renders it, *The Word of the Lord created man,* and so in several other places. This therefore being the Doctrine of the Age, *St. John* could not but apprehend that they would certainly understand these words of his in their own sense, because in all appearance they are so to be understood; if therefore he meant them in any other sense, he ought immediately to have explained himself, which since he hath not, it is plain either that he meant according to the common sense, or that he intended to equivocate; but that he meant according to the common Doctrine of the Age is sufficiently evident from other Texts of Scripture. For *Heb. 11. 3.* the Apostle expresses this Article to the Jews in their own Language, *through Faith we understand that the Worlds were made by the Word of God;* now that by this Word he meant *Christ*, is plain from *Heb. 1. 1, 2.* *In these last days God spake unto us by his own Son; by whom also he made the Worlds;* and that by these Worlds he

means the *whole Creation* is evident from the 8, 9, and 10 verses of this Chapter, *But unto the Son he said, thy Throne O God is for ever and ever, &c. Thou hast loved righteousness and hated iniquity, &c. speaking still of the Son, and then it follows, And thou Lord in the beginning hast laid the foundation of the Earth, and the Heavens are the work of thine hands; for the conjunction (And) here plainly connects these words to the foregoing, viz. But unto the Son he said, &c. so that still it is the same Son of whom it is said, Thy Throne O God, &c. and thou Lord in the beginning, &c. the same Person whose Throne in verse 8, is said to be for ever and ever, that is said in verse 10, to have laid the foundations of the earth. So also Col. I. 15, 16, 17. Who is the Image of the invisible God, the first-born of every Creature, for by him were all things created that are in Heaven, and that are on earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him, and for him, and he is before all things, and by him all things do consist; where to shew that he means a proper and literal creation, the Apostle describes it in those very words wherein Moses describes the creation of the World,*

For

For by him were all things created that are in Heaven, and that are on Earth; and to shew that he doth not mean by creating, renewing or regenerating, as the Socinians will needs understand him, he tells us, that not only Men were created by him, who are the only Subjects of this new *Metaphorical* creation, but all things in general that are on Earth, and not only all things that are on earth, but all things that are in heaven too, where there never was any thing new-created or regenerated; for the *Thrones and Dominions, the Principalities and Powers, i. e. Orders of Angels* that are here said to be created by him have never been renewed or regenerated, but those of them that fell fell for all eternity; and they which stand have always stood, and shall stand for ever; and therefore by his creating them must be meant his giving them their being and existence.

AND as the creation of the World is in Scripture attributed to Christ, which speaks him a *divine Being*, so there are other things ascribed to him which are peculiar to the Divinity, as particularly his being *Alpha and Omega, the beginning and the end, the first and the last*, in Rev. 22. 13. and several other places, which is a stile that God hath appropriated to himself, Isa. 44. 6.

Thus saith the Lord the King of Israel, and his Redeemer the Lord of Hosts, I am the first, and I am the last, and besides me there is no God. If then Christ be the first and last, as he himself declares he is, Rev. i. 17. he must be that Lord the King and Redeemer of Israel.

HITHERTO we have been proving that he is God, but then there are other Texts that do as plainly prove him to be God-man. For so in 1 Tim. 3. 16. *Without controversie great is the myſtery of Godlineſſ, God was manifested in the flesh, which is the ſame with that of St. John, John i. 18. And the Word (which in the first verſe he ſaith was God) was made flesh; ſo alſo 2 Phil 6. 7. For being in the form of God he thought it not Robbery to be equal with God, but emptied himſelf, and took upon him the form of a ſervant, being made in the likenefſ of men; from which words it is plain that Chriſt was in the form of God before ever he was in the form of a ſervant, for it was by taking on him the form of a Servant that he emptied himſelf, and his being in the form of a ſervant conſiſted in being made in the likenefſ of men, ſo that his being in the form of God doth as much imply that he was God, as his being in the form of a ſervant doth that he was Man,*
and

and since in becoming man he *emptied* himself, it necessarily follows, that before he became so he was *full*, and also that that fulness of his consisted in being in the form of God; if then he was full by being in the form of God, before he emptied himself into the form of a servant by being made in the likeness of men, it is certain that he was in the form of God *before* he was in the form of man, and that his being in the form of God doth as much signify his being *really* God as his being in the form of men doth his being *really* man: But for further satisfaction concerning these two last cited Texts I refer the Reader to that most learned and incomparable Treatise *Pearsons* Exposition of the Creed, fol. 121, and 127. where the Cavils of the *Socinians* are all shamefully bafled with clear and convincing reasons.

THUS as it is highly requisite in it self that the Mediator *should* partake of the Natures of *both* the Parties between whom he interposes, so we are sufficiently assured that he *doth*, by Scripture Testimony. So that now in his Mediation for God with us we have all the reason in the world to *dread* and *reverence* his Authority, and also to *resign* up our selves

to its conduct with a *free* and *cheerful* mind. For being *God*, we are sure that he hath an *all-seeing* Eye that *inspects* our hearts, and *pries* into the inmost thoughts and purposes of our Souls, and an *Almighty* Arm that can *stretch forth* it self to the remotest distance, and *reach* us even to the bottomless Pit; and being thus exposed to the *inspection* of an all-seeing Eye, and the *vengeance* of an Almighty Arm, how dare we harbour any *thought* or *purpose*, any *desire* or *affection* with which that Eye is *offended*, or that Arm *provoked*? But then being *Man* as well as *God*, his Authority comes armed to us with equal *Sweetness* and *Majesty*, and is every whit as apt to affect our *love* and *ingenuity*, as our *dread* and *reverence*. For how can we refuse to *obey* him when he commands us in our *own nature*; a nature which is most *intimate* and *familiar* to us, and which we are most inured to *love* and to *obey*; and above all, a nature wherein he *bled* and *died* for us, and cheerfully exposed himself to *sorrow*, and *shame*, and *torment*, that we might *live* and be *happy* for ever? And so on the other hand, in his *Mediation* for us with *God* we have all the reason in the World *stedfastly* to *rely* upon his *meritorious* Sacrifice and *powerful* Intercession;

Intercession ; for as he was *man*, he was not only *capacitated* to suffer for us, but he *actually* suffered in *our nature*, that very nature wherein we had justly deserved to suffer for ever. So that what *he* suffered for us came as near to *our* suffering for our selves, and consequently did as much satisfy the *ends* of divine Justice in exacting *punishment* of Offenders, as it was possible for any *substituted* or *vicarious* punishment to do. For though our *persons* escape, our *nature* hath been punished in *him*. But then being *God* as well as *Man*, what *he* suffered for us was not only *instead* of what we ought to have suffered, but *equivalent* to it. So that our *ransom* from eternal punishment being *paid* with the blood of one of our *own* kind, *hypostatically* united to *God*, we did as much suffer in *him* as we could do without suffering in our *own persons*, and what we suffered in him was every way *equivalent* to what we had *deserved* to suffer in our own persons. So that now we have all possible assurance that the divine Justice is so far *satisfied* by what Christ hath suffered for our sins, that if we *repent* and *forsake* them, we shall be freely *discharged* from all that infinite *Debt* of punishment which we have justly *contracted* by them. And

then again being *Man*, we may be secure that he hath a most *tender* sympathy with the whole Mass of *humane nature* by what distances soever of time or place *divided* and *dispers'd*, and consequently that having in himself experienced its *weaknesses* and *temptations*, so far as was consistent with his *innocence*, he must needs be a very *concerned* and *zealous* Advocate for us with the Almighty Father. And then being *God-man*, the Son of the Almighty *Fathers Essence* as well as the Son of *man*, we may be equally secure that he cannot *fail* being *successful* in his *Advocation*, especially when he pleads for us, as he *doth* in the *right* of his own *meritorious* Bloud by which he *purchased* our admission into the divine *Grace* and *Favour*. So that considering all these things, it is evident that there could have been no Mediator between God and us so every way *fit* and *proper* to govern us *for* God, and intercede for us *with* God, none in whom both *God* and *we* could have reposed that *Trust* and *Confidence*, as a *Theanthropos* or *God-man*.

V. ANOTHER thing which the Scripture proposes to our belief concerning this Mediator, is that as he partakes of the natures of both the Parties between whom

whom he mediates, so, that he might transact *personally* with *both*, he was sent down from *Heaven* to *us*, and is returned again from *us* to *Heaven*. For since he was appointed to Mediate between God and Men, it was highly expedient that he should *personally* address to *both* Parties, that so he might more *closely* and *effectually* solícite a *mutual* reconciliation between them, and that being *personally known* to *both*, they might both repose their *trust* in him with greater *confidence* and *assurance*. He was well known to the *Father*, in whose bosom he dwelt from all Eternity, to be a Person every way *fitted* to be intrusted with his *authority* and the administration of his *Government*, as communicating with him in the same *divine Essence*, and consequently *essential Dominion*; by reason of which no person in the World could be so much *concerned* for his *Fathers Authority* as *he* was, and consequently no Person could be so proper to be *intrusted* with it; and therefore when upon the first *breach* between God and men there arose an occasion for a *Mediator*, God could not but be infinitely *satisfied* that there was none so *fit* to act on *his* part, or Mediate for *him*, as his own Son. But then since he was neither *known*

to us by *person*, nor *allied* to us by *nature*; as he was to his *Father*, we could have no such reason as the *Father* had to place our *trust* and *confidence* in him; and therefore though when he *first* undertook his *Mediatorship* between God and us he was not *related* to us by *nature* as he was to the *Father*, yet it was upon an *agreement* between the *Father* and him that he *should* hereafter assume this *relation* to us, and become the *Son of Man* as well as the *Son of God* that he was admitted to this *Office*. So that though from our *Fall* to his *Incarnation* he was not *Man* but only *God*, yet all that time he Mediated as *God man* between God and Men; he Mediated for God as *actually* subsisting in the *Divine Nature*, he Mediated for men as he was *infallibly* to subsist in the *humane nature* also. He having therefore *virtually* and *intentionally* assumed our nature from his very first entrance on his *Mediatorship*, did thereupon become *equally* related to *both Parties*, but till he had *actually* assumed our natures, and therein *manifested* himself unto us, we could not have that *knowledg* of him, nor of his *relation* to us that the *Father* had, nor consequently that reason to repose our *trust* and *confidence* in him; and therefore that we might have the same reason

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to confide in him in his Mediation for us as God had in his Mediation for him, God so ordered it, not only that he should assume our nature, which, if he had so thought meet, he might have done without either being *seen* of us, or *born* among us, but also that he should so assume it as to be visibly *born* of humane kind, and manifested in it in the open view and sight of the World. For in the *fulnes* of that time, which was long before prefixed in the Eternal Council of God, the Holy Ghost by an *immediate, invisible, and miraculous* operation on the *pure and Immaculate* womb of a Virgin called *Mary* of the Lineage of *David*, inabled her without any Congress of Man to conceive a Child of humane kind, consisting of a *rational* Soul in a *mortal* body, which the *Eternal Word*, or natural *Son of God*, who was before all Worlds, immediately *assumed* into a *personal Union* with himself, whereby he became *God man* who before was only *God*; and this without either *com-mixing* his *two* natures into *one*, or *con-verting* either of them into the other, but under their *Personal Union* preserving them still *distinct* and *separate*; which *God-man* the blessed Virgin that conceived him actually brought forth after the natural

natural time of Women, and *Nursed* and *Educated* till he arrived to the *Age of man*, at which time he began personally to *treat* with men in his *Fathers* behalf, and, in order to the *reducing* them to their bounden *duty* and *allegiance* to the Throne of Heaven, *revealed* his Mind and Will to them with his own mouth, and *pressed* and *inforced* it upon them with the most *powerful* Motives that ever were urged to mankind, and by his own *miraculous* Works and most *holy* Example abundantly *demonstrated* to them that what he revealed to be the Will of his Father was *true* and *practicable*. Thus far in his *own person* he Mediated for his *Father* with *Men*, as I shall shew more fully hereafter.

THE consideration of which ought in all reason and conscience to render his Mediation more *prevalent* with us. For when God the *Father* hath condescended so far as to send down his only Son from Heaven on an Embassie to us to propose to us terms of reconciliation who had so highly *incensed* and *affronted* him; when God the *Son* hath condescended so far as to cloth himself in *our* nature, that therein he might *indear* himself to us, and thereby *oblige* us to listen more attentively to his *gracious* proposals, what a *stupendous* height

height of obstinacy will it be in us to *stop* our *Ears* against him, and *reject* those terms of *Mercy* he proposes to us, by persisting in a *wilful* rebellion? Had God sent but one of the *lowest* Angels in Heaven to us to promise *pardon* and *eternal life* to us upon condition we would but sincerely *submit* to his Will, one would have thought a proposal so infinitely *reasonable* in it self, and *advantagious* to us, should have been imbraced by us with *transports* and *raptures*; but to reject it *now* when he hath sent it to us by his own *Eternal Son*, whom all his Angels *adore*, and by his Son *incarnate* in our own natures, is such a degree of *obstinacy* and *ingratitude* together, as no *Devil* was ever guilty of. Suppose that you beheld this most *glorious* Person coming down to you from the right hand of God to tender you a *Pardon* and a *Crown* upon condition you would *submit* to his Fathers Will, and denounce *everlasting vengeance* against you if you persist in your *rebellion*, would you dare by refusing to submit, to *reject* that Pardon and that Crown, and *desire* that vengeance to his face? One would think it were *impossible*; but yet *in effect* you do the same thing, who believe that *that* Jesus who preached this Gospel to the World 1600 years

years ago was the Son of God in Humane Nature, and yet obstinately refuse to submit to its proposals. Hence from this very Topic, that *God hath in these last days spoken unto us by his own Son*, Heb. 1. 2. the Apostle himself makes this inference, *Therefore we ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip*, Heb. 2. 1.

AND now having finished his Personal Treaty or Mediation with us for God, he lays the foundation of his everlasting Intercession for us with God before our own Eyes, viz. in the Sacrifice of himself for the sins of the World. He might, if he had pleased, have suffered death for us in the invisible state, and received those tortures from the malice of Devils which were inflicted on him by the malice of devilish men, but that would not have given so great a satisfaction to our Faith. For for the Son of God to lay down his life for Sinners, is such a stupendous instance of love, as would have exceeded the belief of Mankind, had it not been openly and visibly transacted; and therefore he rather chose to resign up himself into the hands of the Jews his cruel Persecutors, and by them to offer up his Life upon the Cross in
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the *Publick view* of the World. And now having given this *sensible* evidence to our *Faith* that he *died* for us, to *satisfie* us farther that his death was *accepted* by his Father as a *full attonement* for our sins, he *rose again* from the dead the third day after his *Crucifixion*, which was a plain evidence that his Father was fully *satisfied* with what he had *suffered* for us, because he *exacted* no more, but by his *Resurrection* actually *discharged* him from any farther suffering for ever. So that the *Resurrection* of Christ is not only an evidence of the *truth* of his *Religion*, under which notion I shall discourse of it hereafter, but also of the *acceptation* of his *Sacrifice*. For so the Apostle intimates in *Rom. 8. 33, 34.* *Who then shall lay any thing to the charge of God's Elect? It is God that justifieth: Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, i. e.* Who is there now that can presume to denounce eternal condemnation against any good Christian, since Christ himself hath *laid down his life* for him, yea rather since he is *risen again from the dead*, and hath thereby given sufficient evidence that God hath *accepted* his *death* as our *ransom* from eternal condemnation? And now having
satisfied

satisfied our Faith in these *two* great points, that he *died* for our sins, and that God hath *accepted* his death in lieu of that eternal punishment that was due for them, all the *farther* satisfaction we can *ask* or *need* is, that as he *came down* from the Father to Mediate personally *with* us for him, so he should *return* back again to the Father to Mediate personally *for* us *with* him, to *exhibite* and *plead* his *meritorious* Sacrifice in our behalf, and in *vertue* thereof to *solicite* our *pardon* and *acceptation* with God. And therefore to satisfy us in *this* also, after he had abode some time upon Earth after his *Resurrection*, and satisfied his Disciples by *frequent* converses with them that he was *really* risen, and given them all *necessary* Orders for their *future* conduct in the propagation of his Gospel, he carried them out to *Bethany*, where after he had lift up his hands and blessed them, he ascended before their eyes into Heaven, upon which it is said, *Luke 24. 52. That they worshipped him, and returned to Jerusalem with great Joy*; surely not because their dear Lord was gone from them, never in this World to be seen by them more, *that* was cause of sorrow rather than joy to them; but because he was gone to the right hand of the Father, there

there to *intercede* in Person for them, and for ever to *exhibite* that *wounded* and *bleeding* body of his, by which he had made *expiation* for the sins of the World, and *purchased* the *promise* of the Spirit, and of *eternal life*, upon *this* account indeed they had great cause to *rejoyce*, because now they knew they had a *sure* Friend in Heaven where their main *hope* and *interest* lay, even that very Friend who not long before had *freely exposed* himself to a most *shameful* and *tormenting* death to rescue them from *death eternal*, and who after *such* an instance of *love* they could not but conclude would employ his *utmost* interest with the Father in their behalf, and, in a word, who being the *only begotten* of the Father, whose *precious* Bloud he had graciously *accepted* as a *ransom* for the sins of the World, could not but have an *interest* with him *infinitely* sufficient to *obtain* for them all the *graces* and *favours* that were fit either for *them* to *ask*, or for his *Father* to *bestow*. So that now if we heartily *comply* with him as *Mediating* for his *Father* with *us*, we have all the encouragement in the world to *depend* on him as *Mediating* for *us* with his *Father*, since he doth not *Mediate* with him by a *second hand*, or at a *distance*, but in his own *Person*,

in *that* very Person which is not only infinitely *dear* to the Father as being his only begotten Son, but hath also infinitely *merited* of him by offering him his own life at his command as a Sacrifice for the sins of the World. And accordingly upon this consideration the Apostle founds the hope of Christians, 1 John 2. 1, 2. *My little Children these things write I unto you that ye sin not, but if any man sin, let him not presently give up himself as hopeless and irrecoverable, for we have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our sins.*

VI. AND lastly, Another thing which the Scripture proposes to our belief concerning this Mediator is that upon his return from us to Heaven, there to Mediate Personally for Men with God, he substituted the *divine* and *Omnipresent Spirit* Personally to promote and effectuate his Mediation for God with Men. When he went up to Heaven, there to Mediate for us with God, he did not thereby abandon his Mediation for God with us, but immediately substituted a certain mighty, *spiritual* Being to act for him, whom he calls the *Advocate*, or, as we render it, the *Comforter* and the *Holy Ghost*, and who was to Mediate with Men in *his* behalf even as he Mediated with

with them in the behalf of his *Father*, and to Advocate for his Authority as he Advocated for his *Fathers*. For so he tells his *Ministers*, whom he left behind him to assert and propagate his Authority in the World, *I will pray the Father, and he shall give you another Comforter or Advocate, i. e. to plead for, and inforce your Ministry in my behalf, whose Ministers you are, that he may abide with you for ever, even the Spirit of Truth, &c. I will not leave you comfortless, or without an Advocate, I will come to you, that is, by this Spirit of Truth who is to be my Vicegerent even as I am my Father's, John 14. 16, 17, 18.* But for the fuller explication of this great and necessary Article I shall, first, shew what this *divine Spirit* is which Christ hath substituted to Mediate for God with us in his absence. Secondly, I shall explain his *subordination*, and *substitution* to Christ in this part of his Mediation. Thirdly, I shall shew what it is that he hath done, and still continues to do in order to the effecting this Mediation.

First, *What this divine Spirit* is which Christ hath substituted to Mediate for God with us in his absence. I answer, it is the *third Person* in the *Tri-une God-head*. For that besides the *Father* and

the Son there is a third *divine Person* subsisting in the Godhead, seems to have been a current Doctrine among the ancient Writers both *Gentile* and *Jewish*, and is most plainly and expressly asserted in holy Scripture; which third Person is known in Scripture by the name of the *Holy Ghost*, or the *Spirit of the Lord*. For that the *Holy Ghost* so often named in the New Testament is the same with that *Spirit of the Lord* so much celebrated in the Old, St. Peter expressly asserts, 2 Pet. 1. 2. *For the Prophecie came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost*; from which words it is evident that this *Holy Ghost* whom St. Peter here mentions is the very same with that *holy Spirit*, or *Spirit of the Lord*, by whom, as we are told in the Old Testament, the ancient Prophets were inspired, *vid. Isa.* 63. 11. 2 Sam. 23. 2. Mich. 2. 7. and abundance of other places; and accordingly St. Peter applies that Prophecie of Joel 2. 28. *I will pour out my spirit upon all flesh*, to that miraculous descent of the *Holy Ghost* on the day of Pentecost, Acts 2. 16, 17. *but this is that*, saith he, *which was spoken by the Prophet Joel, &c.* which could

could not be true if *St. Peters Holy Ghost* were not the same with *Joels spirit of the Lord*. But it is most certain that the *Holy Ghost* whom *St. Peter* and the *New Testament* so often mention, was in the first place, a *real Person*, and not a mere *Quality*, as the *Socinians* vainly dream. For so we every where find *personal* properties and actions attributed to him. Thus he is said to speak, *Acts* 28. 25. and *Heb.* 3. 7; yea, and his speeches are frequently recorded; so *Acts* 10. 20. *The Spirit* said unto *Peter*, arise therefore, get thee down, and go with them, for I have sent thee; and *Acts* 13. 2. *The Holy Ghost* said, separate me *Barnabas* and *Saul* for the work whereunto I have called them; and how can we without horrible force to such plain, historical relations, which ought to be literal and not figurative, attribute these speeches to a mere *Vertue* or *Quality*? And elsewhere he is said to reprove the *World*, *John* 16. 8. and to search into and know the deep things of *God*, *1 Cor.* 2. 10, 11. and to divide his Gifts severally to every man as he will, *1 Cor.* 12. 11. And not only so, but such things and actions are attributed to him as can in no sense be attributed to the *Father*, which would be nonsense if he were only the *vertue* or *power* of the *Father*, and not a

real Person, distinct from him. Thus the Holy Ghost is said to come, as sent from the Father, in the name of Christ, John 14.26. and in John 16. he is said to come, as sent from Christ, verse 7. And when he comes Christ promises them, that he shall guide them into all truth, for he shall not speak of himself, saith he, but whatsoever he shall hear that shall he speak, ver. 13. Again, he shall glorifie me, saith Christ, for he shall receive of mine, and shall shew it unto you, verse 14. And to name no more, the Holy Ghost is said to make Intercession for the Saints according to the Will of God, Rom. 8.27. none of which things can in any tolerable sense be said of God the Father. Since therefore not only personal actions, but such personal actions also as cannot be attributed to the Father, are frequently attributed to the Holy Ghost; it hence necessarily follows, that he is not merely the vertue or power of the Father, but a distinct principle of action from him, that acts from and by himself, and consequently is a real person or subsistence.

It being evident therefore, from what hath been said, that the Spirit of the Lord in the Old Testament is the same with the Holy Ghost in the New, and that the
Holy

Holy Ghost in the New is a *real person* distinct from the Father, it hence follows in the second place, that this Holy Ghost is a *divine person*, because in the Scripture-forms of *Baptism* and *Benediction* he is always ranked with *divine persons*, viz, the Father and the Son; thus Baptism is *in the name of the Father, and of the Son, and of the Holy Ghost*, Mat. 28. 19. And the Grace of our Lord Jesus Christ, and the love of God, and the Communion of the Holy Ghost be with you all, is the usual form of Benediction, 2 Cor. 13. 14. Now that the Father is a *divine person* all acknowledge, and that the Son is so too hath been proved at large, and therefore since the Holy Ghost is ranked with the Father and the Son, both in our Baptismal Dedication and form of Benediction, that is a sufficient evidence that he is a *divine person* also. For what likelihood is there that in such *solemn* acts of Religion a mere *Creature* should be taken into copartnership with the *divine Father and Son*? But besides both in the Old and New Testament *divine actions* and *perfections* are attributed to him. Thus in Job 33. 4. Creation is ascribed to him, *The Spirit of God hath made me, and the breath of the Almighty hath given me life.* So also

Job 26. 13. By his Spirit he hath garnished the Heavens. Since therefore to Create is a divine Act, and since every Act flows from the *Essence* of the *Agent*, it follows that the *Essence* of this Spirit from which this divine Act of Creation flows, is divine. Again, in *Psal. 139. 7. Omnipresence* is attributed to this divine Spirit; *Whither shall I go from thy Spirit?* And if there be no place whither we can go from him, as the Question plainly implies there is not, then he must necessarily fill all places, and be Omnipresent. So again, *1 Cor. 2. 10. Omniscience* is attributed to him, *for the Spirit searcheth all things, yea, the deep things of God;* and that by searching here is not meant *Enquiry*, but *Knowledge* and *Comprehension*, the next verse will inform us, *For what man knows the things of a man save the Spirit of a man which is in him? Even so the things of God knoweth no man, save the Spirit of God.* If then the Spirit search be knowledge, and his Knowledge comprehends all things, what else is this but *Omniscience*? And as the *Actions* and *Attributes* which the Scripture attributes to the Holy Ghost are divine, so are the *Honours* also. For so *1 Cor. 6. 19.* our bodies are said to be *the Temples of the Holy Ghost which is in us;* now since there is nothing

nothing can make a *Temple*, which as *such* is the *house of God*, but only the *Inhabitation of a divine Person*, and since no person can have right to the *honour of a Temple*, which as *such* is made for *divine Worship*, but he to whom *divine Worship* is due; it will hence necessarily follow, both that the *Holy Ghost* is a *divine Person*, and that he hath right to *divine Worship*; and accordingly, 1 Cor. 3. 16. the Apostle makes the *Inhabitation of God's Spirit* in us to be that which constitutes us *Temples of God*, but how could his *Spirits dwelling in us* constitute us *Temples of God*, unless he himself were *God*?

BESIDES all which he is in express words affirmed to be *God*. So in 2 Cor. 3. 15, 16, 17. *Even unto this day when Moses is read the Vail is upon their hearts; nevertheless when it shall turn to the Lord, the Vail shall be taken away; now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty; in which words the Apostle, as all agree, refers to Exod. 34. 34. When Moses went in before the Lord to speak with him, he took the Vail off until he came out; from whence I argue, that Lord whom Moses went in to speak with was Jehovah, the true God, this Jehovah, the Apostle tells us, is that Spirit,*
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this Spirit he also tells us is the *Spirit of the Lord*, or the *Holy Ghost*, therefore the *Holy Ghost* is *Jehovah*, the true God. So also *Acts* 5. 3, 4. *Why hath Satan filled thy heart to lie unto the Holy Ghost, &c. Thou hast not lied unto men, but unto God, i. e. in Lying to the Holy Ghost, who is God; for if he were not God, as we are sure he is not man, it might as well have been said, thou hast not lied unto men only, no nor to the Holy Ghost only, but unto God; and indeed it ought to be so expressed, supposing that by the Holy Ghost and God he did not mean the same thing, because the design of the words was to aggravate Ananias his crime, from the consideration of the greatness of the Person against whom it was committed, and therefore had the Holy Ghost been any thing less than God, as we are sure the Apostles were, to whom the lye was immediately told, he ought to have pursued the Gradation as well to the Holy Ghost as to men, and then it must have been, it was not merely to men that thou didst lye, no nor to the Holy Ghost merely, but unto God himself; since therefore he places the Aggravation of his lying to the Holy Ghost in this only, that he lyed not unto men but unto God, it is plain that by the*

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Holy Ghost and *God* he meant the same thing. From all which Testimonies it is very apparent that this great *Spirit* or *Holy Ghost*, whom *Christ* hath substituted to carry on his Mediation for *God* with men in his absence, is no other than the third divine Person subsisting in the eternal Godhead. And indeed considering the mighty part he was to act, viz. to Mediate under *Christ* for *God* with men, the same reasons which rendered it necessary for *Christ* to be *God* to qualify him for this Office, *vide* Page 544. do render it altogether as necessary for the *Holy Ghost* to be so. And indeed how is it possible he should operate upon so many men together, at such remote distances as he is obliged to do by his Office, and at once move every member of that vast Body of *Christ*, the *Catholick Church*, dispersed over the Face of the whole Earth, unless like an *Omnipresent soul*, he be diffused through the whole, and co-exists with every part; and if he be *Omnipresent* he must be *God*. And now having given an account of the Person and Quality of this Divine Spirit, I proceed

Secondly, To explain his subordination and substitution to *Christ*, in this part of his Mediatorship for *God* with men. In order

order to which it is to be considered that this *subordination* of the sacred Persons in the holy Trinity proceeds not from any *inequality* of *Essence*, but from the inequality of their *personal Properties*. For as to their *Essence* they are all of them *God*, i. e. *infinite* in *being* and *perfections*; and being infinite, they must all be *equal*, there being no such thing as *more* or *less* in infinity; and then being equal in *Essence*, they must necessarily be equal in essential *Power* and *Domination*, and consequently, as such, are no way *subject* or *subordinate* to one another. But as to their *personal Properties* it cannot be denied but they are *unequal*; for the *Father* who *begot*, must in *that* respect be *superiour* to the *Son*, who was *begotten*, and the *Holy Ghost* who *proceeded*, must in *that* respect be *inferiour* to the *Father* and *Son* from *whom* he *proceeded*; and upon this *inequality* their *subordination* is founded. For as there is a stated *Number* in the Trinity, by which the sacred Persons are determined to *Three*, so there is also a stated *Order*, by which they are ranked into a *First*, a *Second*, and a *Third*; which Order is not made by mutual *consent* or arbitrary *constitution*, but founded in the *nature* of those *personal properties* by which they are distinguished from one another,

another. For as the *Father*, being the *Fountain* of Godhead to the *Son*, must be *first* in order of nature; and as the *Son* together with the *Father* was the *Fountain* of Godhead to the *Holy Ghost*, and therefore must be *second* to the *Father*, and in order of nature *before* the *Holy Ghost*; so the *Holy Ghost* proceeding from the *Father* and the *Son*, must of the *Three* be in order of nature the *Third*. For so the Scripture expressly asserts that he proceeded from the *Father*, John 15. 26. and also that he is the *Spirit of the Son*, Gal. 4. 6. and the *Spirit of Christ*, Rom. 8. 9. and the *Spirit of Jesus Christ*, Phil. 1. 19. And being the *Spirit* both of the *Father* and the *Son*, he must be supposed to proceed from *both*. And wherever the *Holy Ghost* is in the *Old Testament* called the *Spirit of God*, it is in the *Hebrew* *Ruach Elohim* in the *Plural*, which seems to intimate that he proceeded not from *one*, but from *two* divine Persons, *i. e.* not from the *Father alone*, but from the *Son also*. So that though, as to their *Godhead*, they are all *equal*, yet in order of nature, and in respect of their *personal properties*, the third is *inferiour*, the second *superiour*, and the first *supreme*; and being *unequal* in those *personal Properties* by which they stand

stand related to each other, it is very reasonable that according to these their personal *inequalities* they should be *subordinate* to one another, and consequently that the *Father*, who is the *Fountain* of the *Divinity*, should be *supreme* in the Divine Monarchy, and that the *Son*, who was *begotten* of him, should minister to him, and that the *Holy Ghost*, who proceeded from the *Father* and the *Son*, should minister to *both*. And accordingly in all its *external* actions and administrations *this* hath ever been the *Oeconomy* of the *Holy Trinity*, for the *Father* to act by the Ministry of the *Son*, and the *Son* by the Ministry of the *Holy Ghost*. For so before the *Fall* of man, and consequently, before this *Mediation* of the *Son* commenced, it is evident that even in *creating* the *World* the *Father* acted by the *Son*, and therefore is said to have made the *World* by him, *Heb. 1. 2.* and the *Son* acted by the *Spirit*, who is said to have moved upon the face of the *Chaos*, *Gen. 1. 2.* for that by the *Spirit of God* there is meant the *third Person* in the *Holy Trinity*, we have reason to believe, because he is elsewhere said to have made man, and to have garnished the *Heavens*, as hath been already shewn. And in the same Method of *subordination* the

the Godhead hath always proceeded in its transactions with the world, and that more *especially* and *remarkably* in this great affair of *Mediating* with mankind; wherein the *Father* hath always used the Ministry of the *Son*, and the *Son* the Ministry of the *Holy Ghost*; but in the matter of the *Mediation* it is evident that this *subordination* of these sacred persons was founded not only in these their *personal inequalities*, but also in a mutual agreement between them, in which the *Son* agreed with the *Father* that in case he would be so far *reconciled* to *Rebellious Mankind* as to grant them a *Covenant* of *mercy*, and therein among *other* blessings to promise them his *Holy Spirit*, he himself would assume *our* natures, and therein not only *treat* with us *personally* in order to the *reducing* us to our bounden Allegiance, but also die a *Sacrifice* for our sins; upon which agreement the *Father* long *before* the *Son* had *actually* performed his part of it, even from our first *Apostacy*, granted his *Spirit* to mankind, which *Spirit* was granted to *this* end, that under the *Son* he should Mediate with *men* in order to the reducing them to their due *subjection* to the *Father*. For all that heavenly *influence* which the *Holy Ghost* sheds forth

forth upon the minds of men is wholly *Mediatorial* in Gods behalf, and in oder to the *reconciling* mens minds unto him ; and therefore in this his Mediation he must be supposed to act in *subordination* to the Son who is *supreme* Mediator ; and accordingly as the Son *hath* been, and *will* be always Mediating with men by *this* blessed Spirit, even from his *Ascension* to the *end of the World*, so I make no doubt but he always Mediated with them by the *same* Spirit, even from the *Fall* of man to his *Incarnation*. For so in the time of the Old World, we read of the *Spirit's striving with men*, i. e. in order to the *subduing* their *stubborn Wills* to a due *subjection* to the Will of the Father, Gen. 6. 3. in doing of which he even *then* Mediated for God with Men under the *Great Mediator*, and so he hath *continued* to do through all *successive Ages* of the World. For there is nothing more apparent from Scripture than that it is *under* Christ that the *Spirit* acts in the Kingdom of God, upon which account he is called *the Spirit of Christ*, 1 Pet. I. II. even as by the ancient Jews he is called *the Spirit of the Messias*, as was observed before ; and this Spirit whom St. *Peter* calls the Spirit of Christ, was, as he himself there tells us, the Spirit which was in the

the ancient Prophets; by which it is evident that long *before* Christ came, this Spirit was *his*, and that he acted by him. And even when he came down into the World to transact *personally* with men, he generally acted by this holy Spirit. For so at his *Baptism* we are told that *the Holy Ghost descended on him in a bodily shape*, Luke 3. 22. upon which it is said, that he went away *full of the Holy Ghost*, Luk 4. 1. after which it is plain that it was *by* this Holy Ghost in him that he *Prophefied* and wrought his *Miracles*; for so *Isa.* 61. 1. the Prophet attributes the whole Prophefie of Christ to *the Spirit of the Lord which was upon him*; and in *Mat.* 12. 28. our Saviour himself affirms, that *he cast out Devils by the Spirit of God*, and therefore he calls the Jews attributing his miraculous works to the Devil *blasphemy against the Holy Ghost*, *Mat.* 12. 31. because it was by the power of the Holy Ghost that he wrought them. Now as the *Fathers* acting by the *Son* implies the *Sons Subordination* to him, so the *Sons* acting by the *Spirit*, implies the *Spirits subordination* to him, which subordination of the Spirit in his *Mediatorial Office* is immediately founded in that *Compact* of the Son with the Father, upon which he

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undertook the Mediation. For the Spirit was a *part* of the *purchase* of the Sons Bloud, and whatsoever he purchased he purchased of the Father by *compact* and *agreement* with him; so that now he hath a *right* to the Spirits *Ministry*, not only by vertue of his *proceeding* from him, together with the *Father*, but also by the *purchase* of his own Bloud, whereby he obtained the *promise* of him from the Father. For so the Holy Ghost is said to be *shed on us abundantly through Jesus Christ our Saviour*, i. e. through the *Intercession* he makes in *vertue* of his *meritorious Sacrifice*, Tit. 3. 5, 6. For whatsoever comes to us from God *through Christ*, is part of what he hath *purchased* for us, and in Rom. 5. 5, 6. he makes *Christs dying* for the *ungodly* the reason of the giving the Holy Ghost to us. The *promise* of the Holy Ghost therefore being part of the *purchase* of Christs bloud, he by his *Advocation* in Heaven obtained the *performance* of it of the Father, even as he doth the performance of all his *other* promises. For the Father being the *supreme* person in the Holy Trinity is the *prime* and *Original* Fountain of all our blessings, and every good thing we receive is derived from *him* to us *through* the Son, and
by

by the Holy Ghost; and even the Holy Ghost *himself* is derived to us from the Father *through* the Advocacion of the Son. For so he himself tells us, *I will pray the Father, and he shall give you another Comforter, namely, the Holy Ghost, John 14. 16.* So that though Christ hath purchased the *Holy Ghost* of the Father as he hath also all the *other* blessings of the *New Covenant*, yet it is plain this Purchase vests him not with a *right* to bestow and send him without the Father, but only to obtain him of the Father upon his Prayer or Advocacion; and so of all those other blessings. So that still the Father is the *supreme* Source from whence the Spirit and all those blessings are *derived* to us, and it is from *his* hands that the Son procures them by his powerful *Intercession*; in short therefore, Christ by his death purchased a *right* of the Father to obtain of him by his *Intercession* Authority to send the Holy Ghost to Minister *for* and *under* him in his Mediation for God with men; and accordingly he promises his Disciples that when he departed this World he would send the *Comforter* to them, *John 16. 7.* where he uses the very same phrase as he did when he Commissioned his Apostles to minister under him, *As the Father*

hath sent me, so send I you, John 20. 21.
 and accordingly his *sending* the Comforter
 must denote his *Commissioning* him by the
 Authority he had *received* from the Fa-
 ther to minister *under* him in his Mediati-
 on for the Father. For so in *John 15. 26.*
When the Comforter is come whom I will
send to you from the Father, even the
Spirit of truth which proceedeth from the
Father, he shall testifie of me; where first,
 the Son is said to *Commission* or *send* him;
 Secondly, to *Commission* or *send* him
 from the Father, *i. e.* by Authority from
 him; And thirdly, to *Commission* or *send*
 him to *testifie* of him, and therein to *mi-*
nister to him; and so in *Luke 24. 49.*
 when he was just ascending into Heaven
 he tells his Disciples, *Behold I send the*
promise of my Father upon you, i. e. the
 promise of the *Holy Ghost*; and according-
 ly, *Acts 2. 32.* St. Peter tells us upon that
 miraculous descent of the Holy Ghost,
 that Christ *being exalted to the right hand*
of God, and having received of the Father
the promise of the Holy Ghost, (i. e. having
 by his *Intercession* received authority of the
 Father to *send* the Holy Ghost, according
 to that promise which he had before *pur-*
chased of him with his blood) *he hath*
shed forth this which ye now see and hear,
i. e. this

i. e. this *Miraculous Gift* of the Holy Ghost; in all which places it is evident that the Holy Ghost was *Substituted, commissioned, and sent* by the Son, *authorized* thereunto by the Father, to minister under him. For as the Son acts by the Fathers Authority as he is *his Minister*, so all that authority which he *communicates* to others to act under him he must derive Originally from the Father, and consequently that Authority by which he sent the Spirit to act as *his Minister* he must have derived from the Father whose Minister *himself* is; and hence the Father is said to send the Spirit in the name of the Son, *i. e.* to appoint the Spirit to act under the Son, and by *his* authority, *John* 14. 26. as the Son is said to send the Spirit from the Father, *i. e.* by the authority which he had received of the Father; and this I verily believe is the reason why the Apostle in *Eph.* 4. 8. quotes the Psalmist with that variation, *he ascended up on high, saith he, speaking of Christ, he lead Captivity Captive, he gave gifts unto men*, whereas the words of the Psalmist are, *He received gifts for men*, *Psal.* 68. 18. to denote that that gift of the Holy Ghost which Christ gave to his Church, was nothing but what he himself had first received from the

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Father;

Father; so that though it was from the *Father* that the Son had his *authority* to send the Holy Ghost, yet it was from the *Son* that the Holy Ghost had his *Mission immediately*. And accordingly you may observe, that after Christs departure from this World, the Holy Ghost acted *immediately* under Christ as the *supreme Vicegerent* of his Kingdom. For next and *immediately* under Christ he Authorized the Bishops and Governours of the Church, and constituted them *overseers of the flock of Christ*, Acts 20. 28. it was *he* that chose their *Persons*, and appointed them their *Work*, Acts 13. 2. and gave them their *several Orders and Directions*, Acts 15. 28. Acts 16. 6. in all which it is evident he acted *under Christ*, and still continues to act as his *supreme Substitute* and *Vicegerent*; and accordingly he is stiled by *Tertullian*, the *Vicarious vertue or power*, as he was the *supreme Vicar* and *Substitute* of Christ in mediating for God with Men; so that now the Holy Ghost is *subordinated* to the Son, not only by vertue of his *procession* from *him* together with the *Father*, but also by vertue of his being *purchased* and *obtained* by him of the *Father* by his meritorious *Death* and *Intercession*. I proceed

III. To shew *what* it is that this Holy Spirit *hath* done, and still *continues* doing in order to the *effectuating* this his Mediation. For there are some things which he *hath* done, and now *ceases* to do, and some things which he *hath* *always* done, and will *still* continue doing to the end of the World, of *both* which I shall give some brief account in order to the fuller explication of the Ministry of the Holy Ghost under Jesus the great Mediator. First therefore there are some things which he *hath* done, and now *ceases* to do, and of this sort were those *extraordinary* operations he performed in order to the *Planting* and *Propagating* Christs Gospel in the World, *upon* and *after* that his Miraculous Descent, of which we read in *Acts* 2. For when Christ was departing from his Disciples into Heaven, he ordered them *to stay* at *Jerusalem*, and not to undertake that mighty work of *Planting* his Gospel through the World *till they were endued with power from on high*, *Luke* 24. 49. which power from on high was no other than that *miraculous* assistance which upon his *Descent* the Holy Ghost did afterwards vouchsafe them; upon which Order they return to *Jerusalem*, and there continue till the day of *Pentecost*, *fasting*

and praying together in an Upper Room, when all of a sudden the Holy Ghost descended upon them in a *visible* body of bright shining fire, and *endowed* them with all those *Heavenly* powers which were requisite to *qualifie* them for the *propagation* of Christ's Gospel through the World. For as they were to be the first Planters of the Gospel it was requisite, First, that they should be able to *speak* the several *Languages* of those Nations to whom they were to preach; Secondly, that they should be *fully* and *clearly* instructed in the Doctrines which they were to preach; Thirdly, that they should be able to give the most *convincing* evidence of the *truth* and *divinity* of their Doctrines; Fourthly, that they should be conducted by *Infallible* advice through all the *emergent* difficulties of their Ministry; against all which necessities the Holy Ghost abundantly supplied: For

First, HE *inspired* them with the gift of *Languages*, without which they must have spent a *great* part of their lives, before they could have been capable of preaching the Gospel to the World, in *learning* the several Languages of the several Nations they were to preach to; which must have very much *retarded* the
progress

progress of the Gospel. And therefore the Holy Ghost upon this his miraculous *Descent*, did in an *instant* infuse into them the *Habit* of speaking *several* Languages; insomuch that all of a *sudden*, and without any *Rules of Grammar* or previous *instructions*, they were heard to *speak*, to the great *astonishment* of their Anditors; in the fifteen several *Tongues* of fifteen several *Nations*, Acts 2. 4, &c. And though they were immediately *dispersed* abroad in the World, and some of them into *remote* Countries, whose names perhaps they had never heard of, yet still wherever they came they were *inspired* with the *Language* of the *Country*, which they spake as *freely* as their own *Mother Tongue*. And this was a vast advantage to them in their Ministry, because they were not only *enabled* by it to preach the Gospel to all Nations, but were enabled in *such* a manner, as gave a mighty *confirmation* to their *Doctrine*. For their very gift of *speaking* being a *miraculous* effect of divine power was an *undeniable* demonstration that what they spake was *divine*.

Secondly, THE Holy Ghost *fully* and *clearly* instructed them in the *Doctrines* which they were to preach; and this was

no more than what was necessary. For what they preached, who were the first *Planters* of the Gospel, was to be the standard of *truth* and *falsehood* to all succeeding Generations, and therefore it was highly necessary that they should be fully and clearly *instructed* in the Doctrine of the Gospel, that so their *Successors* in all Ages might safely rely on their Authority. But whilst they were under the *Personal* Discipline of our Saviour, who instructed them by *Humane* Methods, *i. e.* by *proposing* his Doctrine to their *Ears*, and through their Mediation to their *Understandings*, it is plain they made but very *slow* and *slender* improvements. For after all his pains with them, they continued very *ignorant* of some of the most *material* Articles of Faith, and at best they had but *gross* Apprehensions of the nature of *Christs Kingdom*, and of the *ends* and *reasons* of his Death, and were very *diffident* even of his *Resurrection*; and the reason was, that Christ taught them as a *man* doth a *man*, *i. e.* by *words*, which are only the audible *Images* and *Representations* of things, which being liable to *misapprehension* and *oblivion*, some of them they *utterly* forgot, and some of them they *grossly* misunderstood. But when the
Spirit

Spirit came upon them, a wondrous *Light* broke all of a sudden into their *Understandings*, by which they *discovered* farther into the *Gospel Mysteries* in an *instant* than they had done under *all* our *Saviours* teaching. For though the *Spirit* taught them no *new Doctrines*, but did only *repeat* and *explain* to them what our *Saviour* had taught them before, *for he shall receive of mine*, saith *Christ*, *i.e.* of my *Doctrine*, and *shall shew*, or *explain* it unto you, yet it is evident he taught them much more *effectually* than our *Saviour*. For he spoke not to their *Ears*, but to their *Minds*, and represented things more *nakedly* and *immediately* to their *understandings*; he *conversed* with their *spirits*, even as *Spirits* do with *Spirits*, without involving his *sense* in *articulate* sounds, or *material* representations, but *objected* it to them in its own *naked* light, and *characterized* it *immediately* on their *understandings*. And as he *immediately* proposed the *divine light* to their *minds*, so he also *illuminated* their *minds* to *discern* and *comprehend* it; he *raised* and *exalted* their *intellectual* faculties, and, as a *vital* form to the light of their *reason*, did *actuate*, and thereby *enable* it to *comprehend* his *Revelations*. And hence,

Acts 19.6.

Acts 19. 6. we are told that the Disciples who upon *St. Pauls* laying his hands on them received the Holy Ghost, spake with Tongues, and *Prophefied*, i. e. *explained* the deep Mysteries of the Gospel; for so *Prophefying* in the New Testament doth most commonly signifie; hence *1 Cor.* 13. 2. the Apostle makes *Prophefie* to consist in *understanding* divine Mysteries and *Knowledg*, and in ver 9. *We know in part*, saith he, *and we Prophefie in part*; so that the effect of their receiving the Holy Ghost, you see, was *Prophefie*, that is, a clear *understanding* of, and *ability* to *explain* the Mysteries of Religion. A plain evidence how *effectually* he taught them, in that they no sooner became his *Scholars*, but they were fit to be the *Teachers* of the World. For though it seems probable that he as well as our *Saviour* instructed them *gradually* in the knowledge of the Gospel, since it was some time *after* this first descent that the Mystery of the *calling of the Gentiles* was revealed to them, yet it is very apparent that he instructed them much *faster* than our *Saviour* had done, and much *fuller*, and that those *impressions* of divine truth which he made upon their understandings were much more *vigorous* and *clear*, and therefore could not be so easily

easily either *forgotten* or *mistaken* by them. And accordingly our Saviour himself tells them, that *he had many things to say unto them, but they could not bear them*, such was the narrowness of their capacity, and the way of *his* teaching, *Howbeit*, saith he, *when the spirit of truth is come, he shall lead you into all truth*, Joh. 16. 12, 13. *and teach you all things*, John 14. 26. Thus the Holy Ghost fully instructed them *what* Doctrines they were to preach to the World, and by his *immediate* inspirations enabled them to deliver down the *truth* to us, the *whole* truth, and nothing *but* the truth.

Thirdly, THE Holy Ghost enabled them to give the most *convincing* evidence of the *Truth* and *Divinity* of their Doctrines; without which it was impossible they should ever have *succeeded* in their Ministry. But the only *certain* evidence they could give that their Doctrine was *divine*, was the testimony of *Miracles*. For there is nothing which *pretends* to be divine can any otherwise *evidence* it self to *be so*, but by something that is *apparently* divine; and there being nothing *apparently* divine but what is *plainly* and *evidently* a *miraculous* effect of *divine* power, it follows that Miracles *only* can attest the

the *Divinity* of any *Doctrines*. Wherefore to enable the first Planters of the Gospel to convince the World that their *Doctrine* was *divine*, it was highly requisite that they should be endowed with this *divine power* of working *Miracles*; and accordingly so they were upon this miraculous descent of the Holy Ghost upon them. For so, *Acts* 2. 43. upon this coming of the Holy Ghost on them we are told that *many wonders and signs were done by the Apostles*; so also, *Acts* 4. 30, 31. that upon their praying that God would stretch forth his hand to heal, and that signs and wonders might be done by the name of Jesus; God in answer to their Prayer filled them with the Holy Ghost, that is, enabled them by his Spirit to effect these signs, and wonders they had prayed for. It is true indeed, they had in some measure this gift of the Holy Ghost before this miraculous Descent, even while our Saviour was among them, but that was very sparingly, and only upon some particular occasions, and for the effecting some particular *Miracles*; but our Saviour promised them that upon his going to the Father, to send the Comforter to them, *They who believed on him should not only do the Works which he did, but greater works than those*, *Joh. 14. 12.*
and

and accordingly when after his *Ascension* the Holy Ghost came upon them, he continued with them, and upon all occasions impowered them to do all kinds of Miracles for the confirmation of their Doctrine; so that whereas before the greatest part of these *miraculous* signs of the *divinity* of the *Christian Doctrine* were performed by Christ himself in his *own Person*, and by that means confined to the place of his *Personal habitation*, which was too *narrow* a Theatre for many Spectators to behold them, the Holy Ghost by working Miracles in *his* name of all sorts, and upon all occasions *in* and *by* his Ministers, who were presently to be *dispersed* over the face of the whole Earth, did much more *amply* display his divine power, and with greater *speed* spread the renown of it through the World, and by constantly impowering so many persons in so many parts of the World to perform so many miraculous things in *Christs* name, did as it were carry him in open *Triumph* through the World, and at once display his *Majesty* and *Power*, over the face of the whole Earth. For what Christ did in his *own Person* while he was on Earth, *that* and *much more* the Holy Ghost did in the persons of all his *Ministers*; and the Holy Ghost did that
at

at the *same time* in a *thousand* parts of the World which Christ did only in *one*; and by these *miraculous* effects, which are therefore called *the evidence and demonstration of the Spirit*, 1 Cor. 2. 4. the Holy Ghost asserted to the World the *truth* and *divinity* of those Doctrines which the *Ministers* of Jesus taught. For this gift of Miracles *expired* not with those *Primitive* Ministers, but was continued down to their *Successors* for several Generations together, until the Christian Doctrine was *propagated* through the World; and then, when it had done its *work*, and accomplished its *end*, it was *withdrawn*, as being no longer *necessary*.

Fourthly and lastly, The Holy Ghost conducted them by his own *infallible* advice through all the *emergent* difficulties of their *Ministry*. For the work wherein they were engaged was attended with *difficulties* that were utterly *insuperable* to *Humane Wisdom* and *Power*. For first their work being such as required an *invincible* courage and *firm* integrity of mind, a *watchful* prudence and *spotless* purity of manners, it was highly needful, especially *at first* (a good *beginning* being of vast importance to all great *undertakings*) that they

they should be *infallibly* directed what *persons* were fit to be *ordained* to it, and *which* of those were most *fit* and *proper* for the several *Countries* and *Provinces* of the World; and then through the whole course of their Ministry they were fain to *contend* with all the united *Wit* and *Malice* of the World, and were very often sent to preach among *strange* Nations, whose *Tempers* and *Manners* they understood not, and still wherever they came they had *Spies* upon them to *watch* their Designs, and *observe* their actions, and ever and anon they were *accused* and *impleaded* by *subtil* and *insinuating* Orators before the *Tribunals* of their Enemies, and there forced to answer for themselves. Besides that they being to *convert* both *Jews* and *Gentiles*, between whom there was an *inveterate* aversion, and to *unite* them together into *one* communion, it could not be otherwise expected but that great *dissentions* should arise among their *own* Converts, as accordingly it hapned; which if not managed with infinite *prudence*, must needs give a great *disturbance* to them, and *interrupt* the course, and *hinder* the success of their Ministry. And in such *difficult* circumstances it was almost impossible for them not to *miscarry* with-

out being conducted by an infallible *prudence* and *circumspection*; under all which *exigencies* the Holy Ghost served the primitive Church in the same capacity as the *Urim* and *Thummim* did the ancient Jews, *i.e.* as an *Oracle* to *advise* them in all cases of *difficulty*, and *direct* them in the management of all their *great* and *weighty* affairs. Thus in that difficult case, which of the Apostles should be sent forth to the *Gentiles*, the Holy Ghost either by a *Bath Col. i.e.* Voice from heaven, or an immediate *inspiration*, thus directs them, *Separate me Paul and Barnabas for the work whereunto I have called them*, Acts 13.2. and when they went forth among the *Gentiles* the Holy Ghost advises them where they *should* preach, and where *not*, Acts 16.6; and so also in the choice of their Bishops they had always the *Direction* of the Holy Ghost; for in Acts 20.28. it is said that it was the *Holy Ghost* that *set them over the Flock*, and St. Paul tells *Timothy* that the *ἐπίσκοπος* or *Episcopal* Office wherewith he was invested, was given him by *Prophecie*, *i.e.* by the immediate direction of the Holy Ghost; and St. *Clement*, who was a Disciple of the Apostles, tells us, that in those times they ordained Bishops *μετὰ τὴν συνουσίαν*, *discerning*

discerning by the Spirit who should be ordained; and again that they did it, *ωσπερ οὖν εἰληφότες πλείαν*, having a perfect fore-knowledge who they should chuse. And thus also for composing the differences which arose between their Jewish and Gentile Converts, they had the immediate advice of the Holy Ghost, who directed them to that wise expedient, *Acts 15. 28.* by which the peace of the Church was secured for the present, and afterwards maintained in despite of all the attempts of seditious Incendiaries to break and divide it. And thus having recourse upon all occasions to this infallible Guide, they were never at a loss either what to say, or how to behave themselves; the Holy Ghost making good to them what our Saviour had promised them, *When they bring you before Magistrates take no thought what ye shall answer, for the Holy Ghost shall teach you at the same hour what ye ought to say,* *Luke 12. 11, 12.*

THESE are the extraordinary things which the Holy Ghost acted for and under Christ, in order to the planting and propagating his Gospel through the World, and which he continued to act so long as it was necessary for that end. For as for the first, the Gift of Tongues, it seems to have

been continued no longer than till the Gospel had been preached *to*, and some Converts made *in* the several Nations, the *First-fruits* of whom were always ordained to the work of the Ministry; and when once the several Nations had *Natives* of their own to preach the Gospel to them in their *own* Languages, there was no farther necessity of this miraculous Gift of Tongues. And then as for the second, the *Gift of Revelation*, it seems to have been continued no longer than till the whole *New Testament* was revealed, and the several parts of it were collected into *one Volume*, and distributed to the several Churches, after which there was no farther necessity of any *new* revelation. But as for the third, the *Gift of Miracles*, it seems to have been continued much longer than either of the *former*, as indeed there was longer occasion for it, especially for that of ejecting *evil Spirits*, who for many Ages had been the Gods of the World, and detecting their *frauds* and *impostures*, that so by beholding the manifold Triumphs of Christs power over them, the Heathen might be at length convinced of the *falseness* of their *own* Religion, and of the *truth* of Christs; and accordingly *this* gift, as I shall shew hereafter, was continued in the Church for
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above two hundred years together till it had wrought its designed effect, *i. e.* had sufficiently detected the *fraud* and *malice* of those Idol Gods, to the conviction of all that were convincible, and then it was withdrawn as being no farther necessary. And then as for the last, *viz.* the *Gift of Counsel and Direction*, it seems to have been continued no longer than till the Government of the Church was every where *established*, and its Affairs reduced into a stated *course* and *method*, by which sufficient provision being made against those emergent difficulties with which the state of Christianity was perplexed, *this* Gift also ceased, together with the *reason* and *necessity* of it. Thus by these extraordinary *Gifts* and *Operations* the Holy Ghost continued to *solicite* the cause of Christ and his Religion in the World, till by their invincible evidence he had baffled the *malice* and *prejudice* of a *deluded* World, and *captivated* Mankind into the *belief* and *obedience* of the Gospel; and this being effected he discontinued those *Extraordinaries*, and now proceeds to *solicite* the same cause in a more *ordinary* and *standing* way and *Method*, *viz.* by *co-operating* with mens minds and wills in a more *humane* and *regular* manner, by joyning in

with

with their *Reason*, and thereby influencing their *Wills* and *Affections*; which brings me to the

2. SECOND sort of the Holy Ghosts operations, *viz.* that which he *ordinarily* doth, and always *hath* done, and *will* always continue to do. For upon the cessation of these his *miraculous* operations the Holy Ghost did not wholly *withdraw* himself from mankind, but he *still continues* Mediating with us under Christ in order to the reconciling our *Wills* and *Affections* to God, and subduing that inveterate *Malice* and *Enmity* against him, which our *degenerate* nature hath contracted. For it is by this blessed Spirit that Christ hath promised to *be with us to the end of the World*, Mat. 28. 20. and Christ himself hath assured us that upon his Ascension into Heaven he would pray his Father, and he should give us another Comforter, meaning this Holy Ghost, that he might abide with us for ever, John 14. 16. and accordingly the Holy Ghost is *vitally* united to the Church of Christ, even as Souls are united to their bodies. For as *there is one body*, *i. e.* Church, so *there is one Spirit*, *i. e.* one Holy Ghost which animates that body. Eph. 4. 4. and hence the Unity of the Church is in the foregoing verse called

called the *Unity of the Spirit*, because as the soul by *diffusing* it self through all the parts of the body *unites* them together, and keeps them from *flying abroad* and *dispersing* into atomes, so the Holy Spirit by *diffusing* himself throughout this *mystical* body *joyns* and *unites* all its parts together, and makes it one *separate* and *individual* Corporation. So that when by Baptism we are once incorporated into this body we are intitled to, and do at least *de jure* participate of the vital influence of the Holy Ghost, who is the *Soul* of it; and accordingly, as Baptism joyns us to that *body* of which this divine Spirit is the *Soul*, so it also conveys that divine Spirit to us. So that as in *natural* bodies those *Ligaments* which *unite* and *tie* the parts to one another, do also convey *life* and *spirit* to them all, so also in this *mystical* body those *federal* rights of Baptism and the Lords Supper, which are as it were its *Nerves* and *Arteries*, that *joyn* and *confer* its members to one another, are also the conveyances of that *spiritual* life from the Holy Ghost which *moves* and *actuates* them all. And hence the *washing* of *Regeneration*, and the *renewing* of the *Holy Ghost*, the *being born* of *water* and of the *Holy Ghost* are put together as concurrent

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things, and in *Acts* 2. 38. Baptism is affirmed to be necessary to our receiving the Holy Ghost; and if by Baptism we receive the Holy Ghost, that is, a *right and title* to his *Grace* and *Influence*, then must the Holy Ghost be still supposed *vitally united* to the Church, whereof we are made members by our Baptism, and like an *Omnipresent Soul*, to be *diffused* all through it, and to *move* and *actuate* every part of it by his heavenly *Grace* and *Influence*.

IT is true, he doth not move and actuate us by mere *force* and *irresistible power*, so as to *necessitate* us, or to *determine* our natural liberty one way or t'other; nor doth he ordinarily work upon men in such a *strange* and *miraculous* way as he did in the first Ministration of the Gospel, when he frequently transformed men in an instant from *Beasts* and *Devils* into *Saints*, and as it were at one act turned the whole *Tide* of their natures into a quite contrary *Current*. For so *Origen* against *Celsus* very often triumphs in these *sudden* and *miraculous* Conversions wrought by the Christian Religion; so *lib. i. p. 21.* should any man, saith he, release mens Souls from all sorts of wickedness, from Lust, and Unrighteousness, and Contempt of God, and
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this but in a hundred instances, surely no man would imagine that he could ever have inspired so many men with reasons strong enough to conquer so many Vices without a *divine* assistance; but if you enquire into the lives of those that have imbraced Christianity, you will find that whereas before they lived in all impurities and lusts, ἐκ τῆς παρελήφασι, καὶ λόγον, τὴν αὐτὴν γῆνᾳσι, ὁπρὸς ἐκείνους, ὡς συμνόητοι, ὡς ἐυσεβεῖς, i. e. from that very time wherein they received the Word, how much more equal, and temperate, serious and constant are they grown? So again, *li. 2. p. 78.* in answer to *Celsus*, who calls Christianity a pestilent Doctrine, neither Jew, saith he, nor any one else can ever make it out, ὅτι ὁ λαὸς τοῦτος ἀνθρώπων ὁπρὸς ἀπὸ τῆς χύσεως τῆς κακῆς ἐπὶ τῇ φύσει μὲν σωφροσύνης καὶ τῆς λοιπῶν ἀρετῶν βίον, i. e. that a pestilent Doctrine should so wonderfully convert the most profligate persons that embraced it to a life most suitable to Nature and Reason, and all manner of Vertue. Such were the *miraculous* operations of the Holy Ghost in those days as to transport men in an instant from an *inveterate* habit of wickedness to a habit of Piety and Vertue. For so *Lactantius de fals. sup. lib. 3. c. 26.* what

what a mighty influence the divine Precepts have upon mens Souls daily experience shews, for, saith he, *Da mihi virum qui sit iracundus, maledicus, effrenatus, paucissimis Dei Verbis tam placidum quam ovem reddam: da cupidum, avarum, tenacem; jam tibi eum liberalem dabo & pecuniam suam plenis manibus largientem: da timidum doloris ac mortis; jam cruces & ignes & Taurum contemnet: da libidinosum, Adulterum, Ganconem; jam sobrium, castum, continentem videbis: da crudelem & sanguinis appetentem; jam in veram clementiam furor ille mutabitur: da injustum, insipientem, peccatorem; continuo & æquus & prudens & innocens erit; i. e. Give me a man who is wrathful, reproachful, ungovernable, and with a few words of God I will render him as placid as a Lamb; give me a covetous, a niggardly and tenacious man; I will return him to thee liberal and distributing his money with a bountiful hand; give me one that is timorous of grief and death, he shall despise all manner of torment; give me one that is lustful, adulterous, and a Buffoon, you shall presently see him sober, chaste, and continent; give me one that is cruel and thirsty of blood, his fury shall be immediately converted into pity and clemency; give me one that is*

unjust,

unjust, foolish, and criminal, and he shall be presently rendred just, prudent, and innocent; which wondrous Changes were so very frequent in the Primitive times that the Heathen, as St. Austin hath observed, were very much amazed at them, and therefore attributed them to the power of Magick, thinking it impossible they should ever be effected without the assistance of some very powerful Spirit.

BUT since Christianity hath been spread through the World, and prevailed so far as to be the Religion of Nations, the divine Spirit doth not ordinarily work upon men in such a strange and miraculous way, nor produce in them such sudden Changes and instantaneous Conversions, but proceeds more gradually, and more suitably to the Methods of Humane Nature, by joyning in with our understandings, and leading us on by reason and persuasion from *Acts to Dispositions*, and from *Dispositions to Habits of Piety*. So that whatsoever Grace he now affords us, it ordinarily works on us in the same way, and after the same manner as if all were performed by the strength of our own reason; so that in the Renovation of our natures we cannot certainly distinguish what is done by
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the Spirit from what is done by our *natural Reason and Conscience* co-operating with him; only this we do most certainly know, that in this blessed work the Spirit is the *main and principal Agent*; that *without him we can do nothing*; and that *he is the Author and finisher of our faith, who worketh in us to will and to do according to his own pleasure*; but yet that he doth not work upon us as a *Mechanick* upon dead materials, but as upon *living and free Agents*, that *can and must* co-operate with him; that he acts not on us by any *necessary causality*, but in such a way as is fairly consistent with the *natural liberty* of our Wills; and doth not renew us whether we *will or no*, but takes our *free consent and endeavour* along with him; and that having done all on *his part*, that is necessary to persuade us, he expects that we should *consider* what he saith, and upon that *consent* to his *gracious Motions*, and express this consent in a constant course of *holy and vertuous endeavour*; and that unless we do *thus* concur with him, we shall for ever *remain and perish* in our sin, notwithstanding all that grace which he affords us. But as for the particular *manner* of the Holy Ghosts operation on our mind, it is not to be expected that we
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who know so little of the *nature* and *intercourse* of Spirits should be able to render a *clear* and *distinct* account of it; only thus much may be said, that our Soul being a *thinking* Spirit, whose very Essence consists in a power or principle of *cogitation*, seems naturally incapable of any other passion from any *external* Agent, but only the impression of *Thoughts*. For how can a *Spirit*, whose very Essence is *thinking*, be any otherwise affected by any thing *without* it, but only by being made to *think*, or by having such *thoughts* and *considerations* impressed on it? And by the same reason that bodies which are *material* substances are impressible only by *matter*, Souls which are *thinking* substances must be impressible only by *Thought*. And hence we find by experience that there is no Object we converse with can any otherwise affect our *Mind* than by suggesting such *thoughts* and *cogitations* to it, and that all the *pleasure* and *torment* of our minds consists in *joyful* and *tormenting* thoughts; which are plain Arguments that our mind is a sort of Being which nothing but thought can *strike* or *touch*, and which hath no *sense* or *feeling* of any thing but only of *dreadful* or *hopeful*, *pleasant* or *painful* Cogitations.

tions. And if this be so, then the way of the Holy Spirits working upon our minds, supposing that he works suitably to their natures, must be by *inspiring* or *impressing* them with thoughts. For as he is an infinite Spirit he is *always* and *every where* present with our Spirits, and hath an *immediate* access to them, by virtue of which he can speak to our minds *whenever* and *whatever* he pleases, and also *urge* what he speaks with that *life* and *power* as to excite our most *serious* consideration and attention; and by this it is that he *ordinarily* works upon us in order to the reducing us to God, *viz.* by *inspiring* such good thoughts into our minds as are most apt to *move* and *persuade* us to *believe* and *obey* the Gospel, and by a continued repetition of them *urging* and *pressing* them upon us in order to the reducing our *vain* and *roving* minds to a *fixed* and *serious* attention to them. For it is very apparent that our *Faith* and all our good *Resolutions* are the *immediate* effects of *deep* and *serious* consideration, *I considered my ways, saith David, and turned my feet unto thy Testimonies.* So that in reducing us to God the great work of the Spirit is to reduce us to a *fix'd* and *steady* consideration; which being once effected, there naturally follows

follows a *good* resolution, unless the Will be *invincibly* obstinate; and to this as naturally succeeds the *actual* return of the Soul to God. Now to reduce us to this fix'd consideration the Holy Ghost, in the first place, *suggests* good thoughts to our minds, and then to keep our minds *fix'd* and *intent* on them, that so our worldly *cares* or *pleasures* may not divert us from them, he most importunately *urges* and *repeats* the same thoughts, or *seconds* them with a *train* and *succession* of new ones to the same purpose; so that unless we are *incorrigibly* obstinate against all good motions, we cannot avoid admitting them into our most *serious* consideration, and when they are *there*, they cannot fail of raising in us good *desires* and *affections*, which if we carefully *cherish* will soon determine in holy *purposes* and *resolutions*. In all which things, you see, it is only by *impression* of *thoughts* that the Holy Spirit operates on our minds. But this will more plainly appear by considering those *particular* operations on our minds which the Scripture attributes to the Holy Ghost, all which may be ranked under these five Heads:

1. *Illumination.*
2. *Sanctification.*
3. *Quickening or excitation.*
4. *Comforting or supporting.*
5. *Intercession.*

First, ILLUMINATION or informing our minds with the *light* of heavenly truth; thus *Eph. 1. 17, 18.* the Apostle prays *that the God of our Lord Jesus Christ, the Father of Glory, would give unto them the Spirit of wisdom and revelation in the knowledge of him, that the eyes of their understanding being enlightened they might know what is the hope of Christs calling, and what the riches of the glory of his inheritance in the Saints;* and *1 Cor 2. 12.* we are told, that it is by *receiving the Spirit of God that we know the things that are freely given us of God.* Now this illumination of the Spirit is twofold; first External, by that *revelation* which he hath given us of Gods *Mind and Will* in the holy Scripture, and that *miraculous evidence* by which he *sealed and attested* it; for all Scripture is given by *inspiration of God, 2 Tim. 3. 16.* or as it is elsewhere expressed, *was delivered by holy men as they were moved by the Holy Ghost, 2 Pet. 1. 21.* And all those *miraculous testimonies*

testimonies we have to the *Truth* and *Divinity* of Scripture are, as hath been already proved, from the Holy Ghost, and upon that account are called, *the demonstration of the Spirit*. So that all that *light* we receive from Scripture, and all the *evidence* we have that that light is *divine*, we derive *originally* from the Holy Spirit. But besides this *external* illumination of the Spirit, there is also an *internal* one, which consists in *impressing* that external light and evidence of Scripture upon our *understandings*, whereby we are enabled more clearly to *apprehend* and more effectually to *believe* it. For though the divine Spirit doth not (at least in the *ordinary* course of his operation) illuminate our minds with any *new* truths, or *new* evidences of truth, but only presents to our minds those *old* and *Primitive* truths and evidences which he at first revealed and gave to the World, yet there is no doubt but he still continues not only to *suggest* them both to our minds, but to *urge* and *repeat* them with that *importunity*, and thereby to imprint them with that *clearness* and *efficacy*, as that if we do not through a *wicked* prejudice against them *wilfully* divert our minds from them to *vain* or *sinful* objects, we must un-

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avoidably apprehend them far more distinctly, and assent to them far more cordially and effectually than otherwise we should or could have done. For alas! our minds are naturally so vain and stupid, so giddy, listless, and inadvertent, especially in spiritual things which are abstract from common sense, as that did not the Holy Spirit frequently present, importunately urge, and thereby fix them on our minds, our knowledge of them would be so confused, and our belief so wavering and unstable, as that they would never have any prevailing influence on our Wills and Affections. So that our knowledge and belief of divine things, so far forth as they are saving and effectual to our renovation, are the fruits and products of this internal illumination of the Spirit.

Secondly, ANOTHER of these ordinary operations of the Spirit is *Sanctification*; which consists in the purifying our Wills and Affections from those wicked Inclinations and inordinate Lusts, which countermand Gods Will in us, and set us at enmity against him; and this also the Scripture attributes to the Holy Spirit. So Tit. 3. 5. For according to his mercy he saveth us by the washing of regeneration and renewing of the Holy Ghost; and in

1 Cor. 6. 11.

1 Cor. 6. 11. *But ye are washed, but ye are sanctified, but ye are justified, in the name of our Lord Jesus, and by the Spirit of our God.* And this is the meaning of our being sealed by the Spirit, so often mentioned in the New Testament, viz. our receiving his Image or Impression from him; which consists in holiness and righteousness, and by this Image or Impression we are discriminated and set apart from the rest of the World, as a chosen Generation, a royal Priesthood, an holy Nation, and a peculiar People, 1 Pet. 2. 9. and made Kings and Priests unto God, Rev. 1. 6. upon which account we are said to be anointed by the Spirit, 1 John 2. 20. and by the same Image we are also intitled to, and secured of all the blessings of the New Covenant: upon which account it is called, *The earnest of the Spirit, and the first fruits of the Spirit.* And this Image of himself the Holy Ghost produces in us by suggesting to our minds the powerful Motives and Arguments of Religion, and by often reiterating, imprints them upon us with all their native force and efficacy in the most lively and affecting Characters; and by these his blessed suggestions he by degrees persuades and bends our stubborn Wills, melts and mollifies our hard hearts reduces

and tempers our wild affections to a willing compliance with the Will of God, and at length to a hearty complacency in all those instances of *Piety* and *Vertue* wherein our *Sanctification*, or this Image of himself, consists. Which operation of the Spirit we frequently experience in our selves. For how often do we find good thoughts injected into our minds, we know not how nor whence, which are many times improved into such strong and vehement convictions of the folly and danger of our sin, as even in the midst of our loose mirth and jollity, and in despite of all our endeavour to chase them from our minds, and rock our selves into a deep security, cease not to follow, and haunt, and importune us, till they have scared us into wise and sober Resolutions; and though we, like ungrateful Creatures, do oftentimes stifle the good motions of the Spirit, and turn a deaf Ear to his Calls and gracious Invitations, yet doth he not presently give us over, but still, as we are running away from him, we hear a voice behind us calling after us to return; and though we still run on, yet still he follows us with his importunities through the whole course of our sinful life, till either he hath brought us back, or sees us past all hope of

of recovery. And indeed such is the degeneracy of our Natures, the vanity of our Minds, and the prejudice of our Wills and Affections against God and Goodness, that without this sanctifying influence of the Holy Ghost it is certain no man ever was, or ever will be reclaimed to a state of Piety and Vertue. For though our Religion furnishes us with such Motives as are infinitely sufficient to persuade us, and though our Minds and Wills are not so depraved but that still we are naturally capable to consider, and naturally free to follow those Motives; yet so vain and roving are our Minds, so averse to all serious and spiritual thoughts; so stubborn and inflexible are our Wills to those spiritual duties which those Motives persuade to; so cankered and prejudiced against them, that did not the Holy Ghost frequently impress them on our Minds, and Pathetically urge and apply them to our Wills and Affections, we should never of our selves so thoroughly consider them, as to be conquered and persuaded by them; but either our thoughts would presently fly away from them, and rove into sensual cares or pleasures, or our Wills and Affections, by objecting their prejudices and the interest of their Lusts against them,

would infallibly *baffle* and *defeat* them. So that it is to this *sanctifying influence* of the Holy Ghost that all the *Graces* and good *Dispositions* of our Minds are owing.

Thirdly, ANOTHER of these ordinary operations of the Spirit is *Quickning* or *Exciting* us in the ways of Piety and Vertue. For as by his *sanctifying influence* he first *inspires* us with *spiritual* life, so he still proceeds to *cherish* and *invigorate* it, and to quicken it up into *Activity* and *Motion*, whenever he perceives it *droop* or *languish*. Hence the Apostle, *Gal. 5. 25. If we live by the Spirit, let us also walk by the Spirit; i. e.* if we have received spiritual life from him, let us *move* and *act* by him; and hence also we are said to be *lead by the Spirit of God, i. e.* to be *moved* and *conducted* in our motion by him, *Rom. 8. 14.* And this he also doth partly by *admonishing* and putting us in mind of our duty which in the *Croud* and *Hurry* of our *Worldly* occasions we are too prone to *forget*, and partly *suggesting* to our minds such *considerations* of Religion as are most apt to *quicken* our sluggish endeavour, to *allure* our hope, or *alarm* our fear, or *affect* our ingenuity, and by these to *excite* our *zeal*, and render us more *active* and *vigorous*.

rous in the ways of Piety and Vertue; and of this operation of the Holy Spirit there is no good man but bath frequent experience. For thus when our thoughts are *squandered* abroad among our worldly cares and pleasures, we are many times assaulted with *unexpected* temptations, which finding our minds in a *careless, forgetful, and incogitant* posture, are apt to *surprise* and *hurry* us into *sinful* actions before we are *aware*, in which nick of time a *good thought* is suddenly *shot* into our minds to *warn* and *admonish* us of the *precipice* of sin and guilt we are *falling into*, by which, if we are not wilfully *deaf* and *inadvertent* to it, the temptation is *discovered*, and *baffled*, and *defeated*; and thus also when through the many temptations that do here surround us our zeal for God and goodness doth at any time *languish*, and we begin to grow *cold* and *indifferent* in Religion, we find a world of good thoughts *pressing* so hard upon our minds as that without doing *violence* to our selves we cannot avoid *listening* and *attending* to them, and when they have almost *forced* themselves into our attention, there they do so *vigorously* struggle with our *reluctant* Wills, so *Pathetically* address to our *listless* affections, that without *equal*

violence to our selves we cannot avoid being *moved* by their *persuasions*, and at last *conquered* by their powerful *importunities*. Now these good thoughts are many times the immediate *inspirations* and *whispers* of the Holy Spirit to our minds, which he very often *imprints* on us with that *life* and *vigour*, and *repeats* and *urges* with that efficacious *Ardour* and restless *Importunity*, that unless we are strangely *obstinate* we cannot find in our hearts to *repel* or *resist* them.

Fourthly, ANOTHER of these ordinary operations of the Holy Spirit on mens minds is *comforting* and *supporting* them, or *inspiring* their minds with such *joys* and *refreshments* as are necessary to *support* them under the *difficulties* and *temptations* they are here exposed to. For this operation of the Spirit is a *standing* provision against such *Difficulties* and *Temptations* as are too great for an *ordinary* patience and courage to *contest* with, and is not *ordinarily* vouchsafed to us, but only at *such* times when we are called to *do* or *suffer* something *beyond* our selves, and *above* our own strength and Ability; in which cases we are secured of this *supporting* influence of the Spirit by that Promise, 1 Cor. 10. 13. *God is faithful, who will*

will not suffer ye to be tempted above what ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it. For thus we read of the Primitive Church, that they walked in the comfort of the Holy Ghost, Acts 9. 31. i. e. had the constant supporting influence of the Spirit of God to strengthen and bear up their minds under that mighty work and grievous persecutions they were to undergo; and the Apostle makes it his earnest Prayer to God for his Christian Romans, that he would fill them with all joy and peace in believing, that is, in their profession of the Christian Faith, and that they might abound in hope through the power of the Holy Ghost, Rom. 15. 13. And accordingly we find the Ages of Persecution abounding with remarkable instances of this operation of the Holy Ghost. For whereas constant Persecutions never failed to exterminate false Religions from the World, witness the Heathen Religion and the Christian Heresies, the Priscillians, Arians, and Donatists, which whilst they were tolerated or connived at did mightily encrease and multiply, but under vigorous persecutions immediately shrunk, and in a little time dwindled into nothing; the true Christianity, on the
contra-

contrary, *bore up* its head under the *heaviest* oppressions, and *triumphed* in the midst of *flames*, and was so far from being *vanquished* by all the *barbarous* cruelties of its Persecutors, that the more they *persecuted* it the more it *conquered* and *prevailed*, which doubtless is in a great measure to be attributed to this *supporting* influence of the Holy Spirit, which still accompanied its *Confessors* and *Martyrs*. For how was it possible that a company of *tender* Virgins, *delicate* Matrons, and *aged* Bishops could ever have endured those *long* and *dolorous* Martyrdoms, as many times they did, when their Tormentors *took their turns* from morning to night, and *plied* them with all *kinds* of cruelties, till they were oftentimes forced to *give over*, and *confess* that they had not *heart* enough to *inflict* the Tortures which those poor Sufferers had *courage* enough to *endure*? How could they have *sung* in the midst of *Flames*, *smiled* upon *Racks*, *triumphed* upon *Wheels* and *Catastaes*, and there *challenged* their Executioners, as they often did, to *distend* their Limbs to the *utmost* stretch, to *tear* their flesh with *Ungulae*, to *scorch* their tender parts with *fires*, and *rake* their bowels with *Spikes* and *Gaunches*? How, I say, could they

they have endured all these *miserable* har-
rasings of their tender flesh with the most
witty and *exquisite* Tortures, and this
sometimes for sundry days *together*, when
for one *base* and *cowardly* word they
might have been *released* when they
pleased, had they not been *supported* with
an *invisible* hand, and *refreshed* with such
strong consolations, as not only *abated*,
but sometimes quite *extinguished* their
pains? And the *same* comforts, though
not perhaps in the *same degree*, other good
men have *frequently* experienced; some-
times upon their undertaking some *great*
and *Heroick* Office of Piety or Vertue,
sometimes in their *conflict* with some *great*
Temptation, sometimes when they have
been sorely *oppressed* with some *mighty*
sorrow or affliction, and sometimes in the
hour and *extremities* of Death; for it is only
upon *these* or such like *extraordinary* oc-
casions that the Holy Spirit usually admi-
nisters these *great* Consolations to our
minds. And this he also performs in the
same manner as he doth the *aforenamed*
operations, *viz.* by *suggesting* to, and vi-
gorously *impressing* comfortable thoughts
upon our minds; for there is no doubt but
that as he can impress on us what *thought*
soever he pleases, so he can also impress it
with

with what *strength* and *vigour* soever he pleases, and accordingly as he impresses a comfortable thought on us *more* or *less* vigorously, it must of necessity be a *greater* or a *less* consolation to us; if he think fit, and our state require it, he can imprint a comfortable thought on us with that *strength* and *vehemence*, as that it shall even *ravish* us from our *sense*, and so *ingross* all our attention to it as that we shall be altogether *mindless* and *insensible* of any *pain* or *pleasure* of the body. For thus it is usual for *serious* Contemplators in their *profound* Musings to collect and call together *all* their animal spirits to attend that work, so as that many times there are *none*, or not *enough* at least remaining to supply the Offices of their *sense*, and carry on the *inferiour* operations of Nature; and if we our selves by *intense* thinking can thus *alienate* our minds from *sense*, we may easily suppose that the Holy Ghost, who hath the *command* of our minds, can when he pleases stamp a *joyous* thought so *vigorously* upon them, as that it shall instantly *transport* them into an *extase*, and *ravish* them from all *Corporeal* sensation. And that *thus* he hath done is notoriously evident in the above-named *Martyrs*, whose *Senses* were many times

times so *intranced* by the *rapturous* contemplations their *Minds* were *seised* with, that they lay *smiling* and sometimes *singing* under the bloody hands of their *Tormentors*, without any *apparent* sense of those *long* and *exquisite* cruelties that were practised upon them. And though the blessed *Spirit* seldom applies these *strong* and *powerful* Cordials to pious minds but in such *great* and *urgent* extremities, it being much more for their interest to be kept *humble* and *lowly* than to be *ravished* with continued comforts, yet *ordinarily* he administers a *standing* peace and satisfaction to them, and when ever their necessities call for it, he inspires them with such *degrees* of joy and consolation as their case and condition requires.

Fifthly and lastly, *ANOTHER* of these ordinary operations of the *Holy Spirit* on mens minds is *Intercession*, by which he enables us to offer up our Prayers to God with such *ardent* and *devout* affections as are in some measure suitable to the matter we pray for. For Prayer being the immediate converse of our Souls with God, wherein our minds are obliged to withdraw themselves from *sense* and *sensible* things, and wholly to retire themselves from those Objects to which they are

are most *endeared* and *familiarized* into the *divine* and *spiritual* world, there is no one duty whatsoever to the due performance of which our *carnal* affections are naturally more *listless* and *averse*; and therefore as herein we have most need of the Holy Spirits assistance, so herein he more *especially* operates on our minds, *exciting* in us all those *graces* and *affections* which are proper to the several parts of our Prayer, such as *shame* and *sorrow* in the *confession* of our sins; a *sense* of our need of mercy, and a *hope* of obtaining it in our *supplications* for *pardon* and *forgiveness*; *resignation* to Gods Will and *dependence* on his *truth* and *goodness* in our address for *temporal* mercies, and *deliverances*; *hunger* and *thirst* after *Righteousness* in our *Petitions* for his *grace* and *assistance*; and in a word, *Gratitude*, and *Love*, and *Admiration* of God in our *praises* and *thanksgivings* for mercy; and in these *divine* affections the *life* and *soul* of Prayer consists. And accordingly in Gal. 4. 6. the Apostle tells us, *Because ye are Sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father*; that is, by kindling *devout* and *pious* affections in your Souls, enabling you to cry to God with all *earnestness* and *assurance*, as to a
kind

kind and merciful Father; and hence also we are said to pray *in* or *by* the Holy Ghost, *Jude 20.* because all the proper *graces and affections* of Prayer are *excited* in us by him. And this his excitation of the *graces* of Prayer in us is called his *making Intercession for us*, *Rom. 8. 26, 27.* which imports no more than his *enabling* us to offer up the *matter* of our Prayers to God in a most *devout and affectionate* manner, or as he there explains himself, *with sighs and groans that are not to be uttered*, that is, with such *earnest and flagrant* affections as are too *big* for words to express. And this is properly to *intercede* for us. For as Christ, who is our Advocate in *Heaven*, doth *offer up* our Prayers to the Father, and *enforce* them with his own *Intercessions*, so his Spirit, who is our Advocate on *Earth*, begets in us those *affections* which render our Prayers *prevalent*, and wings them with *fervour and ardency*; the one pleads with God for us in our *own hearts*, by *kindling* such *desires* there as render our Prayers *acceptable* to him, and the other pleads with him for us in *heaven*, by *presenting* those *desires*, and *soliciting* their *supply and acceptance*. Now this *Intercession* of the Holy Spirit is also performed,

as all the foregoing operations, by *suggesting* to, and *imprinting* such thoughts upon our minds, as are most apt to raise and excite our affections; which thoughts he often urges with that vehemence, and presses with that reiterated importunity, that if we do not wilfully *repel* them from our minds, and *refuse* them admittance to our *hearts* and affections, they cannot fail to fit up in us all the graces of Prayer, and *enflame* our Souls with a fervent devotion; and accordingly whenever we *harbour* these suggestions of the Spirit, and by seriously attending to them *cherish* and *encourage* them, we find by experience they so affect and influence our devotions, as that in every Prayer our Souls take wing, and, like the Angel that appeared to *Manoah*, fly up to Heaven in the flames of our Sacrifice.

AND thus I have given a brief account both of what the Holy Spirit hath done, and of what he still continues to do towards the promoting and effectuating of Christs Mediation for God with men. And by what hath been said it abundantly appears that he hath done for us, and still continues to do all that our case and necessity requires; and that there is nothing imaginable wanting on his part towards

towards the *reducing* and *reconciling* our minds to God. So that now he may justly say to us what God doth to his Vineyard, *Isa. 5. 4. What could I have done more for my Vineyard that I have not done?* Or, as the Hebrew expresses it, *What is to be done more?* Not but that by his *omnipotent* power *absolutely* considered, the Holy Spirit can do more for us than he *ordinarily* doth; he can in an *instant* infuse a *new* nature into us in despite of all the *resistance* of our *Wills*, and make such *irresistible* impressions on our minds as our most *inveterate* prejudice and enmity against God shall never be able to *withstand*; but then his *power* always acts by the direction of his *wisdom*, and can do no *otherwise*, that is, it can do no more than it can *wisely* do; and it is certain that *ordinarily* and *regularly* it cannot *wisely* so act upon men as to *determine* their natural *liberty* to good and evil; since by so doing he must not only commit a perpetual *violence* on the *frame* of our *Beings*, and thereby *reverse* the established *course* of our *natures*, but also destroy the *very being* of *Vertue* in us, which is no longer *Vertue* than while it is *free* and *unconstrained*. But whatsoever he can *wisely* do, or, which is all

one, consistently with the liberty of our nature, he *hath* done, and still continues doing. So that now to the reduction of our Souls to God there is nothing wanting but our own *consent* and free *co-operation*, which if we *will* refuse we *may*; for for desperate *obstinacy* there is no *remedy*; if we *will* not comply with the blessed Spirit, it is certain he will not *save* us whether we *will* or *no*. So that when *inquisition* shall be made for the *blond* of our Souls, the utmost we can charge him with is that he did not *drag* us to Heaven in *spite* of our *teeth*, and *bind* up our *hands* in the Cords of an *irresistible* Fate to *hinder* us from *murdering* our selves; but if we have so little regard of our selves as to *spurn* at our own happiness, it is by no means fit that he should *force* it upon us; and it would be a very *mean* and *unreasonable* condescension in him to *prostitute* his grace to such as *scorn* and *refuse* it. If therefore after all these things that the Spirit hath done for us we *persist* and finally *perish* in our *enmity* against God, he may fairly *wash* his hands in *innocency* over us, and *charge* our blood upon our *own* heads; and how *deplorable* soever our condition proves in the *future* state, his *Justice* will *Triumph* gloriously in our
ruine,

ruthe, and our own *Consciences*, together with all the *reasonable World*, will be forced to be his *Compurgators* and to pronounce him infinitely *just* and *righteous* in all his ways.

SECT. II.

Concerning the particular Offices of Christ's Mediation.

FOR the clearer stating what are the particular Offices of the Mediator, it will be necessary briefly to enquire into the *state* and *condition* of the *Parties* between whom he Mediates, as they stand *related* to one another. For he being to officiate *for*, and *between* God and Man, to be sure his Offices must be such as their *respective* states and conditions do *require*. For how can he officiate *effectually* between them, unless he performs all those good Offices on *both* sides, which, considering their states as they stand *related* to one another, are necessary to create a mutual *accord* and *agreement* between them? Now the state of God as he stands related to us, is that of a *supreme* and *absolute*

Sovereign over *blind* and *rebellious* Subjects, who were so far *depraved* and *degenerated* as that we neither *understood* his Will, nor were at all *disposed* to obey it. Wherefore that he might officiate effectually for God with *us*, his *ignorant* and *rebellious* Subjects, it was necessary, First, that he should perform the Office of a *Prophet*, in *revealing* Gods Will and pleasure to us, of which the whole Race of Mankind was so *deplorably* ignorant. Secondly, That he should perform the Office of a *King*, in *exacting* our *obedience* to God, and *subduing* our *stubborn* Wills to his heavenly *pleasure*; so that in officiating for God with *us*, it was necessary that he should both *teach* us as Gods *Prophet*, and *rule* us as Gods *King*. And then the state of man as it respects God, is that of a most *guilty* and *criminal* Subject, who by a continued course of Rebellion had justly and highly *incensed* and *provoked* his Sovereign Lord against him, in which state of things it was highly necessary that in officiating for *us* with God, our Mediator should in the first place, render him some *great* and *honourable* reparation in *our* behalf, such as he in his infinite wisdom should think meet to *exact* for those *high* and *manifold* affronts
and

and Indignities which *we* had offered to his *Sacred* Person and Authority. For without some *such* reparation he could not well have admitted of *any* reconciliation with us, without *prostituting* his own Authority, and rendering it *cheap* and *vile* in the eyes of *bold* and *insolent* Offenders. Now the *greatest* reparation he could make for us was to take *our* punishment on *himself*, by offering up his *own* life to God as a *Sacrifice* for the sins of the World. And then, secondly, it was necessary that having made this reparation for us, he should thereupon become our *Advocate*, and *plead* his Sacrifice to God in *our* behalf, that for the *sake* thereof he would be so far *propitious* to us as to *admit* us upon our *unfeigned* repentance to his *grace* and *favour*. Both which are comprehended in the *Priestly* Office, which consisted, as I shall shew hereafter, in *attoning* God with *Sacrifice*. So that the *particular* Offices which the *respective* states of God and Man require of him that Mediates *between* them, is to *teach* and *rule* for God, and to *expiate* and *Advocate* for men.

BUT for the better understanding of these particular Offices it is necessary we should briefly consider the *Method* and

Oeconomy of them, and explain in what *Order* and *Manner* the Mediator hath *proceeded* and *advanced* in the *exercise* and *administration* of them. Which in short was thus; by *Commission* from God the Father he *came down* into this World, where the *first* Mediatorial Office he undertook was that of *Prophet*, in the discharge whereof he made a full *revelation* of Gods Mind and Will to the World. And having *performed* this, at least so far as was *needful* in his *own* Person, he next enters upon the first part of his *Priestly* Office, which was to make an *expiation* for the sins of the World, by the *Sacrifice* of himself; and this being finished, he a little after proceeded to the *other* part, which was to make an *Oblation* of his *Sacrifice* to God in *Heaven*, and in *virtue* thereof to *Advocate* for us, and *solicite* our Pardon and admission into the divine *favour*; upon the *performance* of all which, and as a glorious *reward* of it, he was admitted to *sit down* at the *right hand* of God in the Throne of *Regal* Authority next and immediately to the Father. For so *Phil.* 2. 8, 9, 10. the *Apostle* tells us, *He humbled himself, and became obedient to the death, even the death of the Cross; wherefore God also hath highly exalted him,*
and

and given him a name above every name, that at the name of Jesus every Knee should bow. And in *Heb. i 2. 2.* his sitting down at the right hand of the Throne of God is the consequence of his enduring the Cross, and despising the shame of it. So that in short, the Order and Method in which he proceeded in his Mediatorial Offices was this; First, he *Prophefied*, then he made *expiation* for our sins on the Cross, then presented his Expiation in *Heaven*, and therein began to *Advocate* or *intercede* for us; and then he received that *Regal* Authority by which he is to reign till the *Consummation of all things*. And therefore for the more clear and *distinct* explication of these particular Offices, it will be most proper to treat of them in the same order wherein they are placed in the divine Oeconomy, beginning first with the *Prophetick*, thence proceeding to the *Priestly*, and thence to the *Kingly* Office.

SECT. III.

Of the Prophetick Office of Jesus Christ.

CONSIDERING the manifold *Errors*, and the deep *Ignorance* in which Mankind was almost universally *lost* and *bewilder'd*, it was absolutely necessary that he who Mediated for God with *men*, in order to the *reconciling* them to him, should in the first place take care to *inform* them of the *Nature*, and *instruct* them in the *Will* of God; without which it was impossible for them so much as to know what it is to be reconciled to him. And accordingly this was the *first* Mediatorial Office that our Saviour undertook, *viz.* to *Prophecie* to the World, *i. e.* to *reveal* and *publish* the Gospel to Mankind, wherein the *Nature* and the *Will* of God, and the *Method* of our Salvation, are plainly *stated* and *described*, so far forth at least as it is necessary to *our* reconciliation to him. Upon which account he is called *the Light of the World*, *the Sun of Righteousness*, *the Way*, and *the Truth*, and *the bright Morning Star*; all which refer

to his *Prophetick Office* which is the fountain of all that *spiritual* light that shines through the World. For long before our Saviour was born, it was foretold of him that he should execute the Office of a Prophet; so Deut. 18. 15. *The Lord thy God shall raise up unto thee a Prophet, from the midst of thee, of thy brethren, like unto me, unto him he shall hearken;* which prophesie St. Peter applies to our Saviour Acts 3. 22. And upon this and other Prophecies of the Old Testament it is evident, it was a general *anticipation* among the Jews in our Saviours time, that the Messias should be a Prophet. For thus upon Christs feeding five thousand men with five Loaves and two Fishes, they cried out, *This is of a truth that Prophet that should come into the world,* John 6. 14. so upon his restoring the Centurions Servant, they were amazed, and glorified God, saying that a great Prophet was risen up among them, Luke 7. 16. And so also his own Disciples stile him, *A Prophet mighty in deed and word before God and all the People.*

Now this *Prophetick Office* of Christ consisted not so much in foretelling of future events (though this he also did so far as it was needful for the Church) as
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in expounding, declaring, and making known the Will of God to us by divine revelation. For so, to Propheſie ſignifies no more than to ſpeak from, or in the ſtead of another; ~~and~~ in compoſition, being all one with ~~and~~; thus Exod. 7. 1. God ſaid to Moſes, I have made thee a God to Pharaoh, and Aaron thy brother ſhall be thy Prophet, that is, he ſhall be thy mouth to deliver to Pharaoh what I ſhall deliver to thee. For ſo the word is explained, Exod. 4. 16. He ſhall be thy ſpokes-man, he ſhall be to thee inſtead of a Mouth. And in this ſenſe the Poets were anciently called the Prophets of the Muſes; ſo Theocritus,

Μουσῶν ὁ μάλιστα τιεὶν ἱερὸς ὑποφῆτας.

i. e. the ſacred Prophets of the Muſes; and St. Paul himſelf, Tit. 1. 12. calls the Heathen Poets their Prophets, quoting a paſſage out of Epimenides, who though he is ſtilled by Laertius Θεοφιλέστατος, a great Favourite of the Gods, and, as he relates the Story, directed the Athenians how to Lustrate their City in a time of Peſtilence, yet if we may credit Aristotle, ὁ ποιεῖ τῶν ἱστορῶν ἐμμενέτω, i. e. he never propheſied of things to come, Rhet. 1. 3. c. 17. but was only a Divine, as Plutarch calls him, and Θεοφιλὴς ὁ ὧς ποιεῖ
τα

τὸ θεῖον, i. e. a friend of God, and one that had a deep insight into divine things. By which it is evident that *Propheſying* doth not neceſſarily include, in the true acceptation of it, *foretelling* futurities, but only denotes *declaring* the Mind and Will of God in any matter by divine inspiration. For ſo *Juſtin Mart.* in *Cohortat. ad Græc.* tells us, that the Prophets *declared* thoſe things to the World, αὐτὸ ἅγιον ἐπ' αὐτοὺς κατελθὼν πνεῦμα, τὰς τὴν ἀληθὴν θεοσέβειαν μαρτυρῶντες δι' αὐτῶν διδάσκειν παρόντων, i. e. which the Holy Ghhoſt deſcending upon them had intended by them to teach thoſe perſons, who were truly willing to be inſtructed in the true Worſhip of God. And accordingly *St. Chryſoſtom*, ὁ παρόντων ἐρμηνεύτης ἔſτιν, ἀλλὰ τὸ θεῖον, a Prophet is only an Interpreter, but an Interpreter of God. And ſo alſo *Dionys.* the *Areop.* ſtiles the Prophets τῶν ἀρρήτων σοφίας πατέρες, i. e. the Fathers of ſecret wiſdom, *Epist.* 9. becauſe they diſcovered thoſe things to the World which were diſcoverable only by divine inſpiration. And in this large ſenſe of the word *Christs Prophetick Office* is to be underſtood, viz. as a *declaring* and *ſignifying* the Will of God to Mankind, concerning the *Way* and
Method

Method of our reconciliation to God, and eternal salvation by him. But for the fuller explication of this his Mediatorial Office, I shall endeavour first, to shew how excellently he was fitted and accomplished for it; and secondly, how fully and effectually he hath discharged it. As for the first, how excellently he was fitted and accomplished for this Office will evidently appear by these three considerations:

I. That when he came down to *Prophesie* to us, he came *immediately* from the bosom of the Father. For as he was the *Eternal Son of God* he was always with him from all Eternity, and always *intimate* and infinitely dear and familiar to him; and therefore as *such*, must not only be supposed fully to comprehend his *Nature*, and perfectly to know his *Will*, but also to be privy to his most secret *Thoughts* and *Councils*. And it is upon this account perhaps chiefly that he is called the *Logos*, or *Word of God*, because as *St. Gregory Nazianzen* discoursed, *Orat. 36.* he hath the same relation to God the Father that a word or inward thought hath to the mind; not only in regard of his *generation* without any *passion*, but because of his intimate *conjunction* with him, by which
he

he perfectly *understands* him, and so hath full power to *declare* him. For the *Father* is known, saith he, by the *Son*, and the *Son* is a *brief* and *easy* demonstration of the *Father*, as every thing that is begotten is *σωπῶν λόγος*, the *silent word* of that which begat it. So that as it is the *Office* of our *Speech* to *declare* our *Minds* to one another, so it is the *Office* of this *Eternal Word* of the *Father* to *declare* his *Mind* and *Will* to the *World*; and who can be so proper to *declare* the *Fathers* mind to us as he who from all *Eternity* hath been so familiar to his inmost *thoughts* and *purposes*? Hence *St. John*, *Joh. i. 18.* *No man hath seen God at any time, the only begotten Son, who is in the bosom of the Father, he hath declared him*; and indeed his being in the *bosom* of the *Father*, *i. e.* being most *near* and *intimate* to him, did perfectly *qualifie* him to *declare* him; for in that *nearness* and *intimacy* he could not but have a most perfect *knowledg* of him, and this not by the *Instructions* of *Angels*, nor by *Dreams* or *Visions*, as other *Prophets* had; no nor *merely* by the *Holy Ghost* neither, but by an *immediate personal Intuition* of his *Fathers* *thoughts* and *purposes* which from all *Eternity* were exposed to his *view* and *prospect*.

II. It is also to be considered, that as he came down immediately *from* God, to Prophecie to us, so he came down into our *own* nature, which gave a vast advantage to his ministry. For had he preached to *us*, as he did to the *Jews*, from Mount *Sinai*, in his divine person, the Glory and Majesty thereof would have so *amazed* and *confounded* us, that like them we should not have been able to *attend* to him, and our minds would have been so *struck* with the terrible *manner* of his Ministry, that we could never have fixed our thoughts as we ought upon the *matter* of it. For so the *Jews* upon Gods preaching *personally* to them, in the proper equipage of his divine Majesty, were struck with such a sacred *Horror*, as that they were not able to *bear* it, but made it their request that they might not hear the *voice of the Lord* any more, and that for the future he would speak with them by *Moses*, whose voice they could more easily *bear*, and better *attend* to; which request of theirs God thought so reasonable that he promises to raise up unto them a Prophet of their own Brotherhood, like unto *Moses*, meaning the *Word incarnate*, and bids them *hearken to him*, Deut. 18. 15, 16. *i.e.* since you cannot *endure* to hear me speaking

speaking to you in the *Majesty* of my *Divinity*, I will hereafter *allay* and *qualifie* it, by *assuming* one of your own *kind* and *kindred* into *personal union* with it; *in* and *by* whom I will vouchsafe to speak to you in such a *familiar* and *condescending* manner as that you shall be able freely to attend without any *terroure* or *disturbance*. And indeed the most *natural* way of instructing *humane* minds is by *humane* means; as for *voices* from *Heaven*, or from *bright* and *glorious* appearances on *earth*, they are more apt to *confound* than to *edifie* our understandings, and therefore for *this* reason, among *others*, Christ thought meet to assume our natures, that so he might treat with us in such a way as is most *accommodate* thereunto, and deliver his *divine* Doctrines to us in a *humane* form and *voice*, that so being conveyed to us in the most *natural* and *familiar* manner, they might not so *alarm* our *dread* as to *confound* our *attention*, but might *instruct* our minds instead of *scaring* and *amusing* them. And therefore he did not only *qualifie* the *terroure* and *dreadfulness* of his *divine* Majesty by putting on *our* nature, but together *with* it he put on all the *condescensions* and *sweetnesses* of a most *familiar* and *endearing* conversation, and conversed

converted among men in such a *generous, friendly, and courteous* manner, as charmed and enamoured all *ingenuous* minds, and thereby attracted their attention to his Doctrine. So that as Christ was the Son of God, he perfectly understood his Fathers Will, and as he was the Son of Man he was perfectly fitted to reveal and declare it to Mankind.

AND as by being *God-man* he was most perfectly accomplished to declare Gods Will to us, so he was also to give us a perfect *Example of Obedience* to it; which, as I shall shew hereafter, was a necessary part of his *Prophetick Office*. For without assuming *humane Nature* he could never have been an example of *humane Vertue*, which consists in acting suitably to the nature of a *Man*, who is a Compound of *Spirit and Matter, Reason and Sense, Angel and Brute*, from which contrary *Principles* there arise in him contrary *inclinations and affections*, in the good or bad government whereof all *humane Vertue and Vice* consists. How then could he have practised those vertues which consist in the dominion of *spiritual and rational* faculties over *brutal and sensitive*, such as *Temperance, Chastity, Equanimity*, and the like, had he not assumed that nature which

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is compounded of *both*? How could he have shewn us by his *own* example how to govern the *Passions*, and conduct our selves in the *Circumstances* of *men*, had he not communicated with us in the *Passions* and *Circumstances* of *humane Nature*? He might have come down from the Heavens to us inrobed with *splendor* and *light*, or have preached his Gospel to the World in the midst of a *Choir of Angels* from some bright Throne in the clouds, and it would have been more convenient for *himself* to have done so, because more suitable to the natural *Dignity* and *Majesty* of his Person; but he consulted not so much his *own* convenience as *ours*; he knew well enough that his appearance among us in such an *illustrious* equipage would have been more apt to *astonish* than to *instruct* us, to have *amused* our thoughts into a profound admiration of his glories, than to have *directed* our steps in the paths of Piety and Vertue, and that it would be much more for *our* interest that he should *conduct* us by his *example* than *amaze* us by his *appearance*; and therefore he rather chose to appear to us in our *own* nature, that so by going before us as a *man*, he might shew us by his *example* what became *men* to do, and *trace* out to

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us the way to our happiness with the *print* of his own *footsteps*. So that his coming among us in our *own* nature was of vast moment to his *Prophetick* Office, both in *declaring* his Fathers *Will* to us, and setting us an *example* of *obedience* to it.

III. And lastly, IT is farther to be considered, that as he came down *immediately* from the Father to *Prophecie* to us in our *own* natures, so while he abode among us he was *always* endued with the *Holy Ghost*; the *Spirit of the Lord*, from whom all *Prophetick* Inspiration proceeds *rested* on him, and made its constant *residence* and *abode* in his humane nature. So that whereas it descended upon other *Prophets* only at certain *times*, and upon certain *occasions*, by reason of which it was not in their power to *Prophecie* when they *pleased*, but they were fain to attend the *arbitrary* motions of the *Holy Ghost*, and, like dead Organ Pipes, were *mute* and *silent* as oft as he *withdrew*, and *ceased* to *breath* into them his divine *Enthusiasms*, our blessed Saviour had the *Prophetick* Influx at *command*, and could *Prophecie* *whensoever* he pleased. For the *Holy Ghost* *resided* in his mind, and like an assisting *Form* or *Genius* was *always* present

sent with his Understanding, and being, as was shewed before, *subordinate* to him, both by personal *Property* and *Agreement* with the Father, it operated in him *whensoever, howsoever, and whatsoever* he pleased; and was as *intirely* at his disposal as his own most *voluntary* motions. So that whensoever he had occasion for a *Revelation*, he no sooner *willed* it, but the Holy Ghost immediately *inspired* it into him, and whensoever he wanted a *Miracle* to confirm a *Revelation*, he no sooner *called* for it but the Holy Ghost immediately *exerted* it by him. For, as I shewed before, he did both *Prophesie* and effect his *Miracles* by the Holy Ghost that was *in* him, and that was so entirely *subject* to him through the *whole* course of his Ministry, that he could *Prophesie*, and do *Miracles* by him *whensoever* he pleased; and hence he is said to be *anointed with the Holy Ghost, and with power*, Acts 10. 38. that is, to be consecrated to the Prophetick Office by the descent of the Holy Ghost upon him, by whom he was impowered to *Prophesie*, and to *confirm* his *Prophesie* by *Miracles*; for so it follows, *He went about doing good, and healing all that were oppressed with the Devil, for God was with him*; and ac-

cordingly at his Baptism he was solemnly consecrated the great Prophet of God by a visible *Unction* of the Holy Ghost, who, as St. *Luke* tells us, descended on him in a *bodily form or appearance*, Chap. 3. ver. 22. which St. *Matthew* thus expresses, *the Spirit of God descended like a Dove, and light upon him*, Chap. 3. ver. 16. not as if he descended in the *form* of a Dove, but, as it seems most probable, he assumed a body of *light* or *fire*, and therein came down from above, just as a Dove with its Wings spread forth is observed to do, and gathering about our Saviours head crowned it with a *visible Glory*. For so in the *Nazaren Gospel*, as *Grotius* observes, it is said that upon this descent of the Holy Ghost, εὐδὺς περιέλαμψε τὸ πρὸς αὐτὸν μέγεα, i.e. there immediately shone a great light round about the place; and *Justin Martyr* tells us, that when Christ was Baptized, πῦρ ἀνέφωτον ἐν τῇ Ἰορδάνῃ, that there was a fire lighted in the River *Jordan*, that is, by the reflection of that *bright and flaming appearance*, in which the Holy Ghost descended, the River seemed to be all on fire. So that as God did signalize his presence in the *Old Tabernacle* by a visible *Light* or *Glory*, so the Holy Ghost by descending on our Saviour

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in this *shining* appearance, declared him to be the *Tabernacle* of his divine Presence, wherein he meant from thenceforth to *reside* and make his constant *abode*, and from *whence* and by *whom* he would for the future communicate himself to Mankind. And accordingly the sign which God gave to *John Baptist*, by which he he might know the *Messias* when he saw him, was this, *Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost, i. e. who from himself, or from his own fulness shall communicate the Holy Ghost to the World, Joh. 1. 33.* For so full was Jesus of the Holy Ghost, that he not only prophesied *himself*, and did miracles by it whensoever he pleased, but he also communicated it to his own immediate *Disciples*, and empowered *them* to communicate it to *others*; and hence it is said, that *God gave not the Spirit by measure to him, John 3. 34. i. e. with limitations, and restrictions to such particular times, or ends and purposes, but in that unlimited manner, as that he could not only act by it himself whensoever or howsoever he pleased, but also communicate it to others in what degree or measure soever he pleased.* For so *Joh. 20. 22.*

it is said, that *he breathed upon his Disciples, and bid them receive the Holy Ghost*; and *Acts 8. 17.* we are told, that upon their *laying their hands* upon others they also *received the Holy Ghost*. And by this *unlimited fulness* of the Holy Ghost, which our Saviour received at his *Baptism*, he was perfectly accomplished for his *Prophetick Office*. For the Holy Ghost *abode* in him after that visible glory in which he descended, *disappeared*, even throughout the *whole course* of his Ministry; and hence *Luke 4. 1.* we are told, that *being full of the Holy Ghost he returned from Jordan*; and after he had finished his forty days Fast in the Wilderness, he returned from thence *in the power of the Spirit into Galilee*, ver. 14. where in his own City of *Nazareth* he began to Propheſie, declaring and manifesting that *the Spirit of the Lord was upon him*, verſ. 18. to 23. and at *Cana in Galilee* he began to work Miracles, and thereby to *manifest forth his Glory* Joh, 2. 11. Thus by *Propheſying*, and confirming his Propheſies by *Miracles*, he exerted that *fulneſſ* of the Holy Ghost which was communicated to him at his Baptism. And now, since *before* he came down to Propheſie to us he was from Eternity in the bosom

bosom of the Father, and since *when* he came down he was clothed in *humane* nature, and in that nature was inspired with such an *unbounded* fulness of the Holy Ghost, as that he could not only Prophecie *himself*, and confirm his Prophecie by *Miracles*, when he pleased, but also communicate these his Gifts to *others* in what *measures* and *proportions* he thought fit, to enable them to Prophecie for him wheresoever he thought meet to send them, what can we imagine farther necessary to *complete* and *accomplish* him for the *Prophetick Office*?

I proceed therefore in the next place to shew how *thoroughly* and *effectually* he discharged this Office; which will plainly appear by considering briefly what those things were which as a *Prophet* he performed; all which are reducible to these six Heads:

First, He made a full *Declaration* of his Fathers *Will* to the World.

Secondly, He *proved* and *confirmed* what he had declared by *Miracles*.

Thirdly, He gave a perfect *Example* of *Obedience* to what he had declared and proved to be his Fathers *Will*.

Fourthly, He *sealed* his declaration with his *own Blood*.

Fifthly, He *instituted* an *Order* of men to *preach* what he had declared to the World,

Sixthly, He sent his *Holy Spirit*, when he left the World, to *recollect* and *explain* to those men what he had declared, and to enable them also to *prove* and *assert* it by *Miracles*.

I. HE made a full *Declaration* of his Fathers Will to the World, viz. in those *Sermons*, *Parables*, and *Discourses* of his which we find recorded in the four *Evangelists*, in which the *whole* Will of God concerning the *Way* and *Method* of our *Salvation* is *fully* and *perfectly* revealed. For thus *St. Paul* declares to the *Elders* of the Church of *Ephesus*, that he had kept back nothing that was profitable for them, but had testified both to the *Jews* and *Greeks* repentance towards God, and Faith towards our Lord *Jesus Christ*, *Acts* 20. 26, 21. and ver. 27. he tells them, that he had not shunned to declare unto them all the *Counsel* of God. Now it is certain that this *whole Counsel* of God, which he had preached, was only that account of our *Saviours Discourses* and *Actions* which *St. Luke* gives us in his Gospel, who, as *Irenæus* tells us, was a follower of *St. Paul*, and did compile into one Book that
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History of our Saviours Life and Doctrine which St. Paul had taught and delivered; and if so, then the whole Counsel of God must be contained in this Gospel; and accordingly St. Luke tells his Theophilus in the beginning of his Gospel, That forasmuch as many had set forth a declaration of those things that were surely believed among Christians, it seemed good unto him also, having had a perfect understanding of all things from the first, to write them down in order, that he might know the certainty of those things wherein he had been instructed. From whence I infer, that supposing that St. Luke performed what he promised, his Gospel must contain a full declaration of the Christian Religion. For, first, by promising to give an account of those things that were surely believed among Christians, he engaged himself to give an entire account of of Christianity, unless we will suppose that there were some parts of Christianity which the Christians of that time did not surely believe. Secondly, In promising to give an account of those things of which he had perfect understanding from the first, and in which his Theophilus had been instructed, he also engaged himself to give a compleat account of the whole Religion,
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unless we will suppose that there were some parts of this Religion which St. Luke did not perfectly understand, and in which Theophilus had not been before instructed. And the same may be said of the three other Evangelists, viz. that their Gospels do severally contain all the necessary Articles of Christianity, though the last of them seems to have been wrote upon a more particular design, viz. more fully to explain, than any of the former Evangelists had done, the Article of the Divinity and eternal generation of Jesus Christ the Son of God. And if the whole of Religion be contained in these Gospels, which are only Histories of our Saviours Preaching and Actions, then it cannot be denied but that he made a full revelation of Gods Will to the World. It is true, there are sundry other divine Writings annexed to these Gospels which together with them compleat the New Testament, viz. the Acts and Epistles of the Apostles; but these pretend not to declare any new Religion to the World. For as for the Acts of the Apostles, it is only an Historical account of the Preparations of Christs Ministers for the preaching that Gospel to the World which he had taught them, and of the Way and Method
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of their procedure in it, in despite of all those oppositions they met with. And as for the *Epistles*, they are partly *Comments* and *Enlargements* on our Saviours *Actions* and *Discourses*, and partly *Decisions* of such *Controversies* as arose among them, according to the *Analogy* of that *Faith* which our Saviour had before *declared* and *revealed*; but in all these Writings there is no *one* Article of Faith but what was *before* declared and defined in the *Sermons* and *Discourses* of our Saviour. And then as for the *Primitive Writers* who lived *in* or *near* the Apostolical Age, and upon that account had much greater advantages of understanding the truths of Christianity than we who live at this *remote* distance, they are at best but *genuine Commentators* on that Doctrine which our Saviour *first* taught, and his Apostles *afterwards* more fully explained to the World; but as for declaring any *new* Doctrines, or defining *new* Articles of Faith, that is an *upstart* invasion of Christs *Prophetick Office* which they never so much as pretended to. So that the Prophecie of our Saviour is the *Fountain* from whence all Christian truth is *derived*, as containing in it a *complete* and *entire* Sum of Gods *Will* and

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Counsel concerning the Salvation of Mankind.

II. As he taught the *whole* Will of God, so he *proved* that what he taught was the Will of God by sundry *miraculous* operations, which are the *great* evidences by which God always demonstrated the truth of his divine revelations, and which of all others are the most *popular, easie, and convincing* proofs that can be given of them. For as for the *Prophets* themselves, they might be very well assured that their *Enthusiasms* were *divine*, by the *vehement* impressions they made on their minds, which were such as did as fully satisfy *them* that they were from God, as the strokes of the Sun beams on our eyes do *us* that it is day at Noon; but no *other* man could be satisfied that what they spoke was by divine inspiration, without either being divinely inspired *himself*, or confirmed by *them* in the belief of it by some *miraculous* sign of the Divine Power; which *latter* was the way by which the Prophets of Old did *ordinarily* confirm their Doctrines, when they delivered any thing *new* to the World. And accordingly though our Saviour had all along sufficiently *confirmed* his Doctrines to the *Jews* by the Authorities of the
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Old Testament, yet this confirmation of his Miracles he more particularly *insists* on, and *appeals* to; thus *John* 10. 25. *The works, saith he, that I do in my Fathers name they testifie of me; And again, vers. 37, 38. If I do not the works of my Father, believe me not, but if I do, though ye believe not me, believe the works; and herein he places the inexcusable sin of their unbelief, that they persisted in it notwithstanding he had done among them the works which none other man did, John 15. 24.* And indeed well he might, considering the *miraculous* powers he exerted among them; for how often did he even before their eyes *subpæna* in whatsoever was in *Heaven, or Earth, or Sea*, to give their testimony to his Doctrine; he made the *Angels* minister to him, and the *Devils* tremble and fly before him, and the *Plants* and *Animals*, the *Winds* and *Seas* obeyed him, and *Health* and *Sickness*, and *Life* and *Death* and the *Grave* did by their obedience to his Word bear witness to the truth of his Doctrine. By his powerful voice he *shook* the *Heavens*, and sent down the *Holy Spirit* on his Followers; he tore the *Rocks*, and opened the *Graves*, and at his command the *bodies* of his Saints *arose*; and, which was more miraculous than

than all, he raised *himself* the third day after his *Crucifixion*, and having *finished* his *Course* upon Earth, *ascended* Triumphantlly into *Heaven* in the view of a *numerous* assembly of *Spectators*. All which were such *illustrious* demonstrations of his being *inspired* by God, as nothing but an *incurable* infidelity could ever be able to *withstand*. But what *proper* arguments these *Miracles* of his were to convince men, and what *evidence* there is of the *truth* and *reality* of them, will be shewn at large *hereafter*, and therefore it will be needless at present to insist any farther on this particular.

III. THEREFORE as a Prophet he gave us a perfect *Example* of *Obedience* to that which he had *declared* and *proved* to be his Fathers Will. He did not only reveal his Fathers Will to mens *Ears* in his excellent *Sermons* and *Discourses*, but he also set it forth before their *Eyes* in the glorious *Example* of his *Actions*. For what he *taught* in *Words* he *exemplified* in *Deeds*, and his *Conversation* was a *lively* Picture of his *Doctrine*, wherein all that *Humility* and *Self-denial*, that *Temperance* and *Justice*, that *Charity* and *Heavenly-mindedness*, that *invincible Constancy* of
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Mind, and generous *Contempt* of the *World*, which he taught Mankind, were drawn to *the life*, and expressed in their fairest colours and proportions. So that what he taught in *Words* he taught over again in *Actions*, and explained his *Rules* still by his own *Example*; for his *Conversation* was all along a most genuine *Comment* and *Paraphrase* on his Religion; by casting their eyes on which those who did not fully understand the sense of his *Precepts* by his *Words*, might very easily expound it by his *Actions*. For there is no doubt but a good *Example* doth far more effectually instruct than good *Precepts*; because it doth not only express the same vertues that the *Precepts* enjoyn, but also expresses them with much more grace and *Emphasis*. For whereas *Precepts* and *Discourses* of Vertue are only the dead Pictures and artificial Landskips and Descriptions of it, a vertuous *Example* is Vertue it self, informed and animated, alive and in motion, exerting and exhibiting it self in all its natural Charms and Graces. And therefore as we know a man much better when we see himself alive and in action, than when we only see his Picture, so we understand Vertue much better when we see it living and acting
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in a good *Example*, than when we only behold it *described* and *pictured* in virtuous *Precepts* and *Discourse*. So that by giving us a *compleat* and *perfect* *Example* of *Piety* and *Vertue*, the blessed Jesus hath far more *effectually* instructed us in our duty than by all those heavenly *Sermons* which he *preached* to the World; because his whole life was nothing else but a continued series of *living* and *moving* *Vertue*, or rather it was nothing but *Piety* and *Vertue* *acting* their several *parts* in their own proper *Forms*, and *exhibiting* themselves to the *Eyes* of men in all their natural *Graces*. And as the Holiness of his life did most *effectually* *instruct* men in *their* duty, so it could not but very much *confirm* them in the truth of *his* Doctrine; for it is certain if his Doctrine were *false*, it was not a simple *Error*, but a downright *Lye*, *i. e.* a *known* and *wilful* falshood; because it depended, as I shall shew by and by, upon matters of *fact*, which he could not but know whether they were *true* or *false*. So that if these facts were *false*, he was a *wilful* Deceiver in *affirming* them, and building his Doctrines upon them. But how could he be reasonably suspected of *lying* whose whole life was such an illustrious example of *goodness* and unspotted integrity

integrity of manners? For it is to serve either their *Covetousness* or *Ambition*, their *Envy* or their *Revenge*, that men turn *wilful* Deceivers; *none* of which Vices, nor so much as the least *appearance* of them are *visible* in the life of Jesus, but their *contraries* continually *shone* through the whole course of his Actions; and if none of those Vices ever appeared in him, that could any way *tempt* him to *lye* and *deceive*, it is not only *unjust* but *unreasonable* to suspect him. Thus by the sanctity of his life he not only *instructed* men in his Fathers *Will*, but also *confirmed* them in the *belief* of it.

IV. As a Prophet also he *sealed* his Doctrine with his *bloud*; which is the *highest* pledge that any Mortal can give of his *truth* and *integrity*. While he was *preaching* his Doctrine to the World, he foresaw all along that he must either *recant* it, or *die* for it; and therefore it is not imaginable that he would have proceeded to *divulge* it, had he not *believed* it to be *true*. For what man in his wits would ever publish a *lye* to the world, when he knows beforehand he must either *recant* it with *shame*, or *assert* and *maintain* it with his *bloud*? But such was the nature of his Doctrine that he could

not *believe* it to be *true*, unless it were so; because the *truth* or *falsehood* of it depended upon matters of *fact*; wherein he could not be *deceived*; namely, that he was the *Son of God*, that he *came down* from him, and had *dwelt with* him in unspeakable glory and happiness from the foundations of the world, *John* 17. 5. upon the *truth* of which *facts* depended the *Authority* of his whole *Doctrine*; but whether these were *true* or *false* he could not be ignorant if he were in his wits, which no body can doubt, that considers the *exactness* of his *Conversation*, and the *wisdom* and *dependence* of his *Doctrine*. Now if he were *first* in Heaven, and was sent down from *thence* to preach to the World, there is no *doubt* to be made of the *truth* of his *Doctrine*; and whether he were or no he could not be ignorant; if he were *not* there, he not only died with a *willful* lye in his mouth, which is not reasonably imaginable of a person of his *unsporting* Piety and Vertue, but he also published it to the World in his life, notwithstanding he *knew* it to be a lye, and *foresaw* he must either *dye* for it, or shamefully *re-cant* it, which is not imaginable of a person of his *wisdom* and *soundness* of *mind*. So that considering that he could not but
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certainly know whether his Doctrine were true or false, his sealing it with his blood is an *unanswerable* attestation of the truth of it; and accordingly his blood is made a great Testimony of the truth of his Gospel, 1 *John* 5. 8. and St. Paul tells us that he witnessed a good confession before Pontius Pilate, 1 *Tim.* 6. 13. that is, in affirming before Pilate that he was the Son of God, and King of the Jews; even when he certainly foresaw that he should forfeit his life by it, he took it upon his death that he had preached nothing but the truth to the world.

V. As a Prophet he also *instituted* an Order of men to publish and declare his Doctrine to the World. Whilst the gift of Prophesie continued in the Jewish Church there were certain Schools called the *Schools of the Prophets*, in which men were trained up under some great and eminent Prophets who were the Masters of those Schools, in the knowledge of divine things, and the practice of Piety and Vertue, that so being educated in wisdom and goodness they might be the better disposed and qualified to receive the Prophetick influx, and deliver Gods Messages to the people. For out of these schools God ordinarily called those persons whom

he *employed* and *sent forth* to prophesie to their *Kings* and *People*; and accordingly our Saviour, when he began to *revive* the spirit of Propheſie in his *own* Person, which from *Malachi* till then, which was for the ſpace of four hundred years, had been utterly *extinct*, immediately erected a *School of Prophets*, conſiſting of his twelve *Apoſtles* and ſeventy *Disciples*, to whom, as it ſeems, he afterwards added thirty eight more, *Vide* Acts 1.15. over whom he himſelf *preſided* as the great *Maſter Prophet*, in order to the *inſtructing* their *minds* in all divine wiſdom, and *forming* their *manners* by the ſtricteſt rules of Piety and Vertue; that ſo, when ever occaſion required, they might be duly qualified to *Propheſie* to the World. And accordingly as thoſe antient Maſters of the *Prophetick Schools* had ordinarily *their* Scholars *perſonally* attending on them, and, upon immergent occaſions, did frequently *ſend* them forth as their *Ministers* upon Prophetick *Meſſages*, *Vid.* 2 Kings 9.1. and 1 Kings 20.35. ſo our bleſſed Saviour kept *his* in ordinary *attendance* about him, that ſo they might *hear* his Doctrines, and *ſee* his Miracles, and *obſerve* his *Converſation*; and, upon particular occaſions, he *ſent* them

them forth as his *Ministring Disciples* to Prophesie in his name; *Vid. Luke 10. 1.* And out of this *Prophetick School* of our Saviour the *Primitive Prophets* of our Religion were called and sent forth to preach the Gospel through the World. For that his Gospel might be taught through all *succeeding Ages* to the end of the World, he *first* erected this *sacred School*, and when he was to leave it, he deposited a standing *Commission* in the hands of his twelve Apostles, whom he ordained to *preside* in it in his room, by which he impowered them not only to *ordain* and *send* forth the present Disciples of it as *Presbyters*, to *teach* his Gospel to all Nations, but also to *derive* down the same authority to their Successors through all Generations to come; *For as the Father hath sent me*, saith he, *so send I you*, John 20. 21. and as he sent them, so they still sent others, and so in an *uninterrupted line of Succession* hath this Commission been *handed* and *derived* from one Generation to another; the *Bishops* who next succeeded the Apostles in *presiding* over the *Sacred School*, not only still *ordaining other Bishops* to succeed them, but also still admitting *other Presbyters* who are as the *Disciples* of that School to *Minister*

under them in the propagation of the Gospel. Thus Christ as the Great Prophet of the Church hath erected a *standing Prophetick School* or Order of men authoritatively to *teach* and *declare* his Gospel to all succeeding Ages of the World.

VI. And lastly, As he was a Prophet also he sent his *Holy Spirit*, when he left the World, to *recollect* and *explain* to his Disciples the Doctrine he had taught them, and to enable *them* also to *prove* and *assert* it by *Miracles*. For as *Elias*, the Great Prophet of *Israel*, when he was *snatched up* into Heaven, let drop his *Mantle*, and, with that, derived *that* holy Spirit on his Disciple *Elisha*, by which he *Prophefied* and wrought his *Miracles*, so Jesus, the Great Prophet of the World, when he *ascended* into Heaven, derived *that* divine Spirit upon his Apostles and Disciples by which he *himself* *Prophefied* and *confirmed* his Prophecies by *miraculous* Evidences while he was upon Earth; *Vid. Supra* p. 601, 602, &c.. For in all likelihood the Holy Ghost descended on the day of *Pentecost* not only on the Apostles, but also upon all the rest of the hundred and twenty Disciples, of whom we read in *Acts* 1. 15. For of *these* consisted the *Prophetick School* of our Saviour, who in
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all probability separated them while he was yet upon Earth from the *rest* of his Followers to be the *Heralds* and *Preachers* of his Gospel to the World; and if so, we may reasonably conclude that the Holy Ghost fell on them *all* as well as on the *Apostles*, to qualifie *them* for that work which together with the Apostles they had been *fore-ordained* to. Indeed, as the Apostles were placed in a *higher* station than any of the *rest*, as being authorized by Christ to *superintend* and *pre-
side* over them, so they received a *peculiar* Gift of the Holy Ghost, in which none of the *rest* *communicated* with them, and that was conferring by *imposition of hands* the Holy Ghost upon others. For so in *Acts* 8. we find that when *Philip* had converted the People of *Samaria*, he could not *confer* the Holy Ghost on them, but *Peter* and *John* are *sent* thither for that purpose, who *laid their hands upon them* and they received the Holy Ghost, verse 17. Now by thus deriving his Holy Spirit on his *Apostles* and *Disciples* the blessed Jesus still proceeded *by them* to *Prophecie* to the World, till through *their Ministry* he had fully *consummated* his Prophetick Office, and *revealed* and *explained* the whole Doctrine of the Gospel. For till

such time as the whole New Testament was compleated, his Ministers generally preached by the immediate *inspiration* of the *Holy Ghost*, who, as I have shewn at large, p. 601. &c. not only *recollected* to their *memories* those Doctrines which Christ himself had taught them, but also *explained* them fully to their *minds*, and thereby enabled *them* to explain them fully to the *World*; and when this was once *finished*, and the whole Doctrine of the Gospel *committed* to *Writing*, and *collected* into a *Volume*, the Spirit of Prophecie was *withdrawn* from the Ministers of Christianity, who were from thenceforth obliged to *supply* the want of it by their own *study* and *industry*. For now the Gospel being *fully* revealed, there needed no *farther* Revelation; and for the Holy Spirit to reveal *over again* to mens minds what he had plainly enough revealed *already*, and set before their eyes, would have been but *actum agere*, to multiply actions to no purpose. Whilst the Gospel lay *hid* in the *Eternal Counsel* of God, out of the *reach* and *prospect* of humane understandings, it was necessary that the *Holy Ghost* should *immediately* reveal it to the minds of *those* who were to *declare* it to the *World*; otherwise it is impossible
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it should *ever* have been *known* to Mankind; but when once he had fully *revealed* it to them, and *declared* it by them, and transmitted their declaration by a *standing Scripture* to all succeeding Generations, to what end should he *still* proceed to make *new* Revelations of it, unless it were to gratifie mens *sloth* and *idleness*, and excuse them from the trouble of *searching* and *studying* that Scripture in which he had taken care to *transmit* his Gospel to them? But though that blessed Spirit hath never been *wanting* to Mankind in any *necessary* assistance, yet when once he hath put things within our *own* power, he always expects that *we* should do them, and not sit still with our hands in our Pockets, expecting that *he* should do them for us. Since therefore by *transmitting* to us the *Scripture*, he hath put it within the *power* of its Ministers to *understand* and *teach* the Gospel, he expects that they should exercise that power in a diligent *study* of those things which lead to the true understanding of Religion, and not depend upon *new* Revelations for the understanding of that which he hath already *sufficiently* revealed to them. For thus till the whole *Old Testament* c -
was finished, God continued the Spirit
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of Propheſie in the Jewiſh Church, after which he immediately *withdrew* it, and wholly remitted his People to the conduct of the *Prieſts* and *Levites*, who in their forty eight *Cities*, which were ſo many *Universities* for their education in divine Learning, diligently *read* and *ſtudied* the Law, and thereby accompliſhed themſelves to *preach* and *explain* it to the People. And in like manner God continued the ſame Spirit of Propheſie in the *Chriſtian* Church till the whole *New Teſtament* was *revealed* and *written*, and *Copies* of it *diſperſed* through all the Churches, and from thenceforth the Spirit of Propheſie *ceaſed*, and in the room of its firſt *inſpired* Miniſters there ſucceeded an *ordinary ſtanding* Miniſtry, who by their *Learning*, and *Industry*, and diligent *ſearch* of Scripture were to ſupply the defect of immediate *Revelation*, and to qualify themſelves to *teach* and *inſtruct* the ſeveral Flocks that were committed to their Charge. In ſhort therefore, the *Spirit of Propheſie* remained upon the Miniſters of Chriſt till ſuch time as it had fully *revealed* and clearly *explained* the Goſpel to them, and when *this* was done, and they had *transmitted* its *Revelations* to writing, there could be no farther need of

of it, unless it be supposed either that he had not *sufficiently* revealed the Gospel to them, or that he hath some *new* Gospel to reveal. And thus you see what it is that our Saviour hath done in the discharge of his *Prophetick Office*. And considering all, I know not what farther he could have *added* to *compleat* and *perfect* it, and to render his Prophecie *effectual* to *teach* and *instruct* the World. So that if after all these *mighty* performances we still remain in *darkness* and *ignorance*, the *blame* of it wholly redounds upon *our selves*; for he hath in all respects *abundantly* performed *his* part towards the *enlightening* of the World, and *chalked* out to us the way to our happiness with such *plain* and *visible* lines, that if we are but *willing* to *walk* in it, we cannot *mistake* or *wander* from it; but if we will be so *supine* and *negligent* as to concern our selves no more about it than if it were only a *Phanciful* description of the *Road* to *Utopia*, or the *High-way* to the *World* in the *Moon*, it is impossible we should be *thoroughly* acquainted with it how *plainly* soever it is described. It is true, there are some *Doctrines* in Christianity which are not so *clearly* revealed but that the most *honest* minds may be *mistaken* about them;

them; but then *these* are such as are far remote from the *necessary* and *fundamental* Articles, upon which our Salvation depends, all which are so *clearly* and *distinctly* revealed, that there is nothing but a *perverse* Will, that is either *prejudiced* against them by some *sinful* affection, or through a *prophane* disregard of God and Religion utterly *unconcerned* about them, can hinder men from *apprehending* them; and if when the divine *Light* shines so *clearly* round about them, men will be so obstinate as to *shut* their eyes against it, it is at their own *eternal* peril, and they are as justly accountable for their *ignorance*, as if they had sinned against the clearest *knowledg*. For *this*, saith our Saviour, *is the condemnation of the World that light is come into the World, and men love darkness more than light*. If therefore through any wicked *prejudice* against the truth, or through a *prophane neglect* to enquire after it, we continue *ignorant* of it, this will be no *excuse* at all for our sinning *against* it, but we shall be as certainly condemned for our *affecting* Ignorance, and *loving darkness more than light*, as if we had sinned against the clearest *light* and *conviction*. For what a monstrous instance is it of *stupidity* and *impiety* together to
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shut our eyes against *that* light which is of such infinite *moment* to us, and which the Son of God thought worth his while to come down from Heaven to *reveal* to us; what is this, but to tell him to his face that if he had *pleased* he might have *spared* his *pains*, and not have come so far on such an *impertinent* Errand as is not worth a mans while to *listen* to? O prodigious *supineness* and *stupidity*! that men who are so *inquisitive* about the *little* affairs of *this* life, as that when they receive but a Letter in which they imagine any of their *worldly* interests are concerned, they cannot *forbear* one moment *breaking* it open and *perusing* the Contents of it, should yet receive a Message from the God of Heaven by his *own* Son, in which their *everlasting* happiness or misery is concerned, and take no notice of it, but let it lie by them day after day without ever *enquiring* into the Contents of it, or taking the least *care* and *pains* to inform themselves about it. Good God! what *reverence* have these wretched Creatures for *thee*, or what *regard* for *themselves*, that can thus receive *thy* Messages, and with them their *own* Eternal Fate, with the same *unconcern* and *indifferency* as they would the most impertinent Tales of *Bedlam*?

Bedlam. Wherefore as we regard either God or our own Souls, let us from henceforth be persuaded seriously to attend to this great and momentous Revelation of our Saviour, and throughly to inform our minds with its *Doctrines* and *Precepts*; for which end let us avoid, as much as in us lies, *busying* and *entertaining* our thoughts with *nice* and *curious* Speculations, or *remote* and *disputable* Opinions; and betake our selves to the study of things upon which our Eternal life and happiness depends, viz. of the *Duties* which the Gospel *exacts* and *requires* of us, and of the *Motives* by which it *presses* and *inforces* them; which when once we have digested into a *clear* and *distinct* Scheme of practical knowledg, that will be a *standing* light to our *Wills* and *Affections*, by which we shall always see our way before us, and be secured from *wandering* into dangerous *errors*, and at length safely conducted to eternal *light* and *happiness*.

SECT. III.

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Of Christ's Priestly Office.

IN treating of which great and momentous Argument, I shall endeavour, first, to shew what the *ancient Priesthood* was, and in what *Acts* it consisted. Secondly, To prove that the *ancient Priesthood* in its proper *Acts* was a *Type* and *Figure* of the *Priesthood* of our Saviour. Thirdly, To explain the *Priesthood*, and *Priestly Acts* of our Saviour *corresponding* to that *ancient Priesthood*, in which they were prefigured.

First, What the *ancient Priesthood* was, and in what *Acts* it consisted. In the first Ages of the World it is evident that in matters which concerned *himself* alone every man was his *own Priest*. For thus in *sacrificing* to God upon their own *particular* accounts both *Cain* and *Abel* officiated for *themselves*, but in *Family-Sacrifices* the *Father* of the *Family* was the *Priest*, as is evident by *Noah* and *Job*, Gen. 8. 22. Job. 1. 5. And when *Families* were multiplied into *Tribes* and greater *Societies*, the *Prince* of each *Society* was also the
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Supreme Priest of it; and hence before Aaron was consecrated, Moses, who was the Prince of Israel, officiated also as the Priest in that solemn Sacrifice by which the Covenant with Israel was confirmed, *Exod. 24. 6.* And long before Moses, Melchisedeck, King of Salem, was also Priest of the most High God, *Gen. 14. 18.* And it is evident that originally Kings were the High Priests of their Countries. For so Aristotle observes, that *μνηστὴν ἐ ἱερατύνειν*, to Rule and Sacrifice were Offices conjoined in the same Person, *Polit. l. 3.* So also Virgil *Æn. 3.*

*Rex Anius, Rex idem hominum Phœbique
Sacerdos,*

i. e. Anius in the same Person was King of Men, and Priest of Phœbus; upon which Servius hath this Note, *Sane majorum hæc erat consuetudo ut Rex esset etiam Sacerdos vel Pontifex*; It was a Custom among the Ancients that the King should be also Priest or High-Priest. Which Custom was continued for a long while in Ægypt, and from thence was derived to the Greeks, and from them to the Romans; for so Plut. *Quæst. Rom. p. 279.* tells us, *Τὸ παλαιὸν οἱ βασιλεῖς τὰ πλεῖστα ἐ μέγιστα ἱερῶν*

ἱερῶν ἔδρων, ἐ τὰς θυσίας ἑαυτοὶ μᾶλλον ἢ ἱερέων· ἐπεὶ δὲ ἐκ ἐμετρίασον, ἀλλ' ἥσθησαν ὡς βαρεῖς, ἢ μᾶλλον Ἑλλήνων οἱ πλείους τὴν ἑξουσίαν αὐτῶν ἀπειλόμην, μόνον τῷ θύειν τοῖς θεοῖς ἀπέλιπον, *i.e.* Of old Kings performed the most and greatest parts of the Sacred Rites, and together with the Priests sacrificed the Victims; but upon their exceeding their due bounds, and taking upon them to domineer proudly and unjustly, many of the *Greeks* took from them all their Civil Power, and only left them their Authority to sacrifice to the Gods; but the *Romans*, as he goes on, utterly rejecting their Kings, appointed another to succeed them in the High Priesthood whom they wholly debarred from intermedling with secular Affairs. And therefore the reason why *Melchisedeck* here is more particularly taken notice of under the Character of a *King and Priest*, was, not because there were no *other* Kings so but *he*, but perhaps because all other Kings that were Cotemporary with him were revolted to *Idolatry*, so that he only remained a *Priest* of the most *High God*. And in being a *King and Priest* together, he was a *Type* of our Saviour, who was a *Priest*, not after the Order of *Aaron*, but after the

Order of *Melchisedeck*, *Heb. 5. 10.* For in *Aaron*, the *Priestly* Office was separated from the *Kingly*, which later remained in *Moses*, after he by the command of God had devolved the Priesthood, which was originally in himself, upon his Brother *Aaron*, and so according to divine institution the *Priesthood* was to continue in the Family of *Aaron*, separate from the *Regal* Power, till the coming of our Saviour, who reunited those Offices in himself, and became a *Royal Priest* after the ancient Order of *Melchisedeck*. For upon the separation of these Offices none could be a Priest of the *Aaronical* Order but such as were descended from the Family of *Aaron*, and therefore Christ could not be a Priest of *that* Order because he descended from the Family of *Judah*, and being of the *Royal* Lineage he resumed the *Priestly* Office from the House of *Aaron*, and joyned it to the *Kingly* Office again, with which it was originally united; by which he abrogated the Priesthood of the *Aaronical* Order, and in its room restored the ancient *Melchisedecan* or *Royal* Priesthood. And hence the Author to the Hebrews observes that Christ pertaineth to another Tribe, of which no man gave attendance at the Altar, for it is evident that

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our Lord sprang out of Judah, of which Tribe Moses spake nothing concerning the Priesthood, Heb. 7. 13, 14. and therefore by being a Priest of a different Tribe from that to which the *Aaronical* Order was confined, he disannulled *that* Order, and erected *another* in the room of it, viz. the ancient Order of *Melchisedech*, which was before the *Aaronical*. Hence St. Ambrose in *Loc. & quomodo translatum est Sacerdotium? Ex tribu ad tribum, de Sacerdotali ad Regalem, ut eadem ipsa sit Regalis & Sacerdotalis; & intueri mysterium, primum fuit Regale Sacerdotium Melchisedech secundum consequentiam hujus sermonis; secundum etiam fuit Sacerdotale in Aaron; tertium in Christo fuit iterum Regale; i. e.* How was the Priesthood translated? Why from one Tribe to another, viz. from the Sacerdotal to the Regal, that so it might be both Regal and Sacerdotal; and this is the Mystery; the first Priesthood of *Melchisedech* was *Regal*; the second was *Sacerdotal* in *Aaron*; the third was *Regal* again in Christ. For that which distinguished the *Melchisedecan* from the *Aaronical* Priesthood, was not, as some imagine, the difference of their Sacrifice, viz. that *Melchisedech* sacrificed only *inanimate* things, whereas *Aaron*

sacrificed *Animals* also; for that *Melchisedeck* sacrificed there is no doubt, because he was Priest of the most high God, but that he sacrificed *inanimate* things only, such as *Bread* and *Wine*, there is not the least intimation in Scripture; only it is said, that when he met *Abraham* he brought forth *Bread* and *Wine*, *Gen. 14. 18.* that is, to refresh *Abraham's* Soldiers after their Battel with *Chedorlaomer*, as the manner was in those Countries, *Vide Deut. 23. 4.* and *Judg. 8. 15.* and *6. 15.* And what is all this-to his *Sacrificing*? But that he sacrificed *Animate* as well as *Inanimate* things, is evident, not only because animal Sacrifices were generally used before the institution of the *Aaronical* Priesthood, and it is very improbable that he who was so eminently the Priest of the most High God should never offer the *accustomed* Sacrifices; but also because Christs Sacrifice was an *animate* one, who was a Priest after *Melchisedeck's* Order, and not of the Order of *Aaron*, *Heb. 7. 11.* so that if the difference between these two Orders consisted in this difference of their *Sacrifice*, Christ must be rather a Priest of the *Aaronick* than the *Melchisedecan* Order. And how could the Acts of the Priesthood of *Aaron* be *Typical* of our *Saviours* which

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is *Melchisedecan*, as the Scripture all along makes them, if they were of a *different* nature from those of *Melchisedech*? How could *Aarons bloody* Sacrifices be Typical of our Saviours Priesthood which was after the Order of *Melchisedech*, if *Melchisedech's* Priesthood admitted *no* bloody Sacrifice? As to the *Acts* of their Priesthood therefore, for any thing that appears to the contrary, these two Orders were the *same*, but in *this* they apparently differed, that whereas the *Regal* Power was *united* to *Melchisedech's* Priesthood it was wholly *separated* from *Aaron's*, who in all probability was the first *High Priest* in the World that was not a *King* as well as a *Priest*. The Priestly acts therefore of these two different Orders being the *same*, we shall better understand the nature of our Saviour's Priesthood, though it be of the Order of *Melchisedech*, by the account we have of the *Aaronical*, than by that of the *Melchisedecan* Order; because the *former* is far more *distinct* and *particular* than the *later*. For of the *Acts* and *Functions* of *Melchisedech's* Priesthood there is very *little* mention in Scripture, whereas those of *Aaron's* are described *at large* in all their particular *Rites* and *Circumstances*. The Priestly Office therefore

in general consists in officiating for sinful men with God, in order to the *reconciling* of God to them, and obtaining for them his *Favour* and *Benediction*. To which end there are two Offices necessary to be performed, First, to offer *Sacrifice* for them, and thereby to make some fitting *reparation* to God for their past *sins* and *provocations*; Secondly, To *present* that Sacrifice to God, and in the *Vertue* and *Merit* of it to *intercede* with God in their behalf in order to the *Restoring* them to his *Grace* and *Favour*. And accordingly we read of the *Jewish* High Priest, who of all their other Priests was the most perfect *Type* and *Representative* of Christ in his *Priestly* Office, and this more especially in Celebrating the Mysteries of the great day of *Expiation*, that on this day he was appointed to bring the Beast to the door of the Tabernacle, which was set apart to *die* for the *Sins* of the People, and to *kill* it there with his *own* hands; by which action he did, as the Peoples *Representative*, offer a *life* to God as a *reparation* for those manifold sins, by which they had justly forfeited their *own* lives to *him*; after which he was to take the Bloud of it and *present* it before the Lord in the *Holy of Holies*, sprinkling it seven times with his finger

finger upon and *before* the Mercy-Seat, by which action he *interceded* with God to accept *that* Bloud in lieu of the forfeited lives of the People; and accordingly the whole performance is called *making an Atonement for the Children of Israel for all their sins once a year*, Lev. 16. 34. But for the fuller explication of the *Priestly Office* it is necessary we should briefly explain these two essential *Acts* of it, viz. of *sacrificing*, and *presenting* the Sacrifice to God by way of *Intercession* for the People.

As for the first of these the Apostle tells us, that *every High Priest is ordained to offer gifts and Sacrifices*, Heb. 8. 3. And that he is *ordained for men in things pertaining unto God that he may offer both Gifts and Sacrifices for sins*, Heb. 5. 1. It is true indeed to *sacrifice*, in a strict sense, i. e. to *kill* the Sacrifice, seems not to have been so peculiar to the *Priestly Office*, as to *present* the *bloud of the Sacrifice* before the Lord by way of *Intercession*, the *later* of which was so appropriate to the Priesthood as that it was never allowed upon any occasion whatsoever for any but a *Priest* to perform it; but as for *killing* the Sacrifice, it seems that not only the *Priests*, but sometimes the *Levites*, vid. 2 Chron. 30. 17. yea, and

sometimes the *People* themselves were allowed to perform it, *vid. Lev. 4. 24, 29, 33.* though it is probable that the *Levites* were allowed it only in cases of necessity, and the *People* only in *private* and *particular* sacrifice; but in the *publick* and *general* Expiation wherein Christs dying for the sins of the World was more eminently *expressed* and *represented*, not only the *presenting* the blood of the Sacrifice, but the *killing* it too, was peculiarly *appropriated* to the *Priesthood*. So that though in *private* and *particular* Expiations the *People* had a right to sacrifice, or *kill* the *Victim*, yet in all *publick* ones, such as our *Saviours* was, that right was *incommunicably* inherent in the *Priesthood*. Now the killing of those sacrifices which were designed for *expiations* of sin, was a *transferring* of punishment from the *People* to the *Victim*; for, you must know, the Jews had two sorts of Laws, *viz. Civil* and *Ritual*; their *Civil* Laws were enforced according to their *strictest* sanction with the *Penalty* of *death*, which *Penalty*, in many cases, allowed by God, admitted of this mitigation, that the life of a *Beast* should be accepted in exchange for the forfeited life of the *Offender*. Their *Ritual* Laws were enforced with the *Penalty* of

of legal uncleanness, and being *separated* upon that account from the *Congregation* and *Publick Worship*; which Penalty also was thus far relaxed, that if they offered the life of a *Beast* in Sacrifice, their uncleanness should be thereby *purged*, and themselves *restored* to the benefit of the publick Worship. In both which cases the *Sacrifice* was evidently *substituted* to suffer for the *Offender*, and in the first case he was substituted to suffer that *very* punishment which the *Offender* had incurred. And therefore you find that the *greater Crimes* were no otherwise to be expiated but by the blood of the *Offender himself*, whereas for *lesser* ones the blood of a *Beast* was accepted, which is a plain Argument that that punishment which in *greater sins* was *exacted* of the *Criminal himself*, was in the case of *smaller sins* transferred from the *Criminal* to the *Sacrifice*, and that the punishment of the *Beast* was *instead* of the punishment of the *Man*. And this is most evident in the case of the *Scape-Goat*, who upon the High Priests laying his hands upon his head had the sins of the People transferred on him, and was thereby so *polluted*, that he defiled the *man* that lead him into the Wilderness, who was therefore obliged before
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he returned to the Camp to *Lustrate* himself by *washing his Clothes, and bathing his flesh in water, Lev. 16. 26.* And so also those *expiatory Sacrifices* whose *bloud* was carried into the *Holy place*, and their *bodies* burnt without the Camp, had the sins of the People so *imputed* to them, and were so *defiled* by that *Imputation*, that they were ordered to be carried without the Camp *immediately*, lest they should defile the *whole Congregation*, and those who carried them out and burnt them, were so far *actually* defiled by them, that it was unlawful for them to return to the Camp till they were legally *purified*; which is a plain argument that in these *Sacrificial Expiations* the *sin* and *guilt* of the People was still transferred upon the *Sacrifice*, and consequently that the death of these *Sacrifices* was instead of the death of those *Criminals*; and accordingly, *Lev. 17. 11.* we are told that *it is the bloud i. e. of the Sacrifice that maketh an atonement for the Soul.* And indeed this was the sense which all Nations had of *Expiatory Sacrifices*, viz. that their death was instead of the *Punishment* due to the *Offenders* that offered them. For thus the Jews by making *Expiation* generally understood suffering *Punishment* for another

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in order to *his* being released from suffering it *himself*. For thus wherever it is said by them, *Ecce me in Expiationem*, the meaning is, *En me in ejus locum, ut portem iniquitates ejus, i. e.* I stand in such a ones place that I may bear *his* Iniquities; and so, *Ecce me in expiationem R. Chijæ & filiorum ejus, i. e. castigationes quæ obveniunt mihi fiat in expiationem R. Chijæ & filiorum ejus*; Behold I am for an expiation of *R. Chijah* and his Sons, *i. e.* Let the afflictions that happen to me be for an expiation of *R. Chijah* and his Sons. So when all the People were to say to the High Priest, *Simus nos expiatio tua*, the meaning was, *In nobis fiat expiatio tua, nosque subeamus tuo loco quicquid tibi evenire debet*: Let us be thy Expiation, that is, let thy Expiation be made upon us, and let us undergo in thy stead whatsoever evil thou hast deserved, of which see more, *Buxt. Lexic. Chald. p. 1078*. And accordingly in the Form of Prayer they used at the killing the *Sacrifice*, they plainly expressed the *substitution* of it in the room of their own forfeited lives, *Obsecro Domine, peccavi, rebellis fui, &c.* O Lord I obsecrate, I have sinned, I have been rebellious, I have acted perversly, I have done this and that evil, of which I
now

now heartily repent, let *this* be my *Expiation*, and let those evils which might justly fall upon *my* head fall upon the head of my *Sacrifice*, *Outram de sacrif. p. 273.* And so also for the Gentiles, *Eusebius Demonst. l. i.* tells us that they looked upon their λύτρα or expiations, as τὸ σφῶν ψυχῆς ἀντίψυχα, ὡς περ ψυχὴν ἀντὶ ψυχῆς, i. e. that their lives were a commutation for the lives of those that offered them, as who should say a life for a life; and accordingly *Porphyry* tells us, that the first original of the sacrifice of *Animals* was τινὰς καρπὸς ψυχὴν ἀντὶ ψυχῆς αὐτεμύνης, i. e. Certain occasions requiring that a life should be offered for a life, *Abstin. l. 4.* and hence they were wont to curse the *Sacrifice*, and solemnly to imprecate all those evils on it which *themselves* had deserved, *vid. Herod. Enterp. & Serv. in Æneid. 3.* From all which it is abundantly evident that this Priestly Act of *sacrificing* or *killing* the expiatory Sacrifice, was nothing else but a *translating* the punishment that was due to the *Offerer* from his person to his *Victim* or *Sacrifice*. But then

Secondly, BESIDES another *Sacerdotal* Act was *presenting* the blood of the *Sacrifice* to God by way of *Intercession* for the People. For when the *Sacrifice* was slain the

the Priest was to take the *bloud*, and *sprinkle* some of it round about the Altar of *burnt Offerings*; and the rest of it, say the Jews, was *poured out* by the Priest on the South-side Floor of the Altar, where there were two holes through which it ran into a Channel that conveyed it into the Valley of *Kidron*; but in the *Sin-Offerings* for the *High Priest* and the *Congregation*, he was to carry the *bloud within* the Sanctuary, and to *sprinkle* of it seven times before the Vail of the Sanctuary, and to put some of it upon the Horns of the Altar of *Incense*, after which the Remainder of the *bloud* was to be disposed of, as was said before, on the Altar of *Burnt Offerings*. And at the *great day of Expiation*, the *High Priest* himself, having *slain* the *Sacrifice*, was to carry the *bloud* of it into the *Holy of Holies*, and there with his finger to *sprinkle* the *bloud* of it seven times before the *Mercy-Seat*. Now this *sprinkling* of the *bloud* was nothing else but a solemn *presenting* of the *life* of the *sacrificed* Animal to God, as an *exchange* or *price* of *Redemption* for the *forfeited* life of the *Offender*. For whatsoever was *offered* upon the *Altar* was always looked upon as *religiously* presented to God; so that by *sprinkling* the *bloud* on the

the Altar, which is the *Vehicle* of life, and therefore is sometimes called the *Life*, *vide* Gen. 9. 4. the *Life* was solemnly tendered and presented to God as to the *supreme Lord* of life and death; and the meaning of this *tendry*, was to move God by way of *Intercession* to accept of *that* life instead of the *Offenders*, which was forfeited into his hands. For since, as a Learned Author of our own hath observed, all Divine Worship, whether *natural* or *instituted*, was either to *implore* or to *commemorate* God's grace and favour, this solemn sprinkling of the *blood* in *expiatory* Sacrifices must necessarily respect the *implore*ing of God's *Pardon* of those sins for which the *Expiation* was designed. So that in performing this *Rite* the *Priest* was a silent *Intercessor* with God in the behalf of the *People*, and his *action* was a solemn *Deprecation*, of which *this* was the natural *language* and *meaning*; O Lord I beseech thee be merciful to these *guilty* *Suppliants*, in lieu of whose *blood*, which I acknowledge is justly *forfeited* to thee, I here present thee the *life* of this *sacrificed Animal*, whose *blood* I am sprinkling on thy Altar, humbly imploring thee to accept it as a *ransom* for their lives, and in *consideration* of it to release them from
that

that mortal penalty in which they stand bound to thy Justice. Upon which Intercession of his God's high displeasure was atoned, and the Priest thereupon Authorized to bless the People, i. e. to declare that God was appeased and reconciled to them.

AND thus you see what the Office of Priesthood is, and in what acts it consists; in sum therefore it consists in sacrificing to God for the sins of the People, and interceding with him in the vertue of the Sacrifice to be propitious and merciful to them.

I proceed now in the second place to shew that both these Acts of the Priestly Office among the Jews, were designed and intended by God for Types and Shadows of the Priesthood of our Saviour. For as for the first, viz. Sacrificing, the Scripture plainly tells us that it was instituted for a Typical representation of the death of our Saviour. For so the Author to the Hebrews makes the Sacrificed body of our Saviour to answer to and succeed in the room of the whole body of the Jewish Sacrifices, as the true Antitype of those Types and Shadows, Heb. 10. 5, 6, &c. Wherefore when he cometh into the World, speaking of Christ, he saith, Sacrifice
and

and Offering thou wouldest not, but a body hast thou prepared me, that is, a body to be sacrificed in the room of that former Sacrifice and Offering; In burnt Offerings and Sacrifices thou hast had no pleasure; Then said he, verse 9. Lo I come to do thy will O God; that is, to die a Sacrifice for the sins of the world; and hereby, saith he, he taketh away the first, that is, those Typical Sacrifices, that he may establish the second, that is, that great Sacrifice of Christ's Body; for so it follows, verse 10. By the which will we are sanctified through the offering of the body of Jesus Christ once for all, in which words he plainly makes all the Jewish Sacrifices in general to be Types and Figures of the great Sacrifice of our Saviour's Death. And indeed as those Sacrifices were all of them to be slain, and to be all sound and immaculate, they were so far forth at least express Types of our Saviour, both as to his death, and unspotted innocence and purity. But then as for those Sacrifices whose bodies were burnt without the Camp, they were more peculiarly Types than any of the rest, of our Saviour's Sacrifice, because they had not only all those things appertaining to them by which the other Sacrifices represented it, but besides that they were
Expiations

Expiations for sin, as well as the Sacrifice of our Saviour, and by their being burnt without the Camp did more eminently prefigure our Saviour's being Crucified without the City. Hence the Apostle, Heb. 13. 10, 11, 12. We have an Altar whereof they have no right to eat which serve the Tabernacle; for the Bodies of those Beasts whose blood is brought into the Sanctuary by the High Priest for sin are burnt without the Camp, lest they should pollute the Congregation, as being defiled and cursed upon the account of the Peoples guilts which were transferred upon them; Wherefore Jesus also that he might sanctifie the People with his own blood suffered without the Gate, that is, as an Expiatory Sacrifice, that took upon him the guilts of Mankind, and thereby became polluted and accursed; in which words the death of our Saviour is plainly represented as the true Antitype of the Expiatory Sacrifices of the Jews; and accordingly, as all Types have much less in them of that which they prefigure than their Antitypes, so those Expiatory Sacrifices had something of real Expiation in them though much less than the Sacrifice of our Saviour. For so Heb. 9. 13, 14. For if the blood of Bulls and of Goats and the ashes of an Heifer

Z z *sprinkling*

sprinkling the unclean, sanctifie to the purifying of the flesh, by which it is evident that there was a real Expiation made by those Sacrifices, so far as concerned the purifying mens flesh, i. e. releasing them from corporal punishments and legal uncleannesses; How much more, saith he, shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your Consciences from dead works; where the same expiation in kind, that was made by those Legal Sacrifices, is expressly attributed, though in a much higher degree, to the Sacrifice of our Saviour; which plainly argues the former to be a Type and Shadow of the later.

AND then as for the second Act of the Jewish Priesthood, viz. his presenting the blood of the Sacrifice to God by way of Intercession for the People, this was also instituted for a Typical representation of our Saviour's presenting the blood of his sacrificed body to God by way of Intercession for Mankind. And hence his blood is called *the blood of sprinkling, which speaks better things for us than the blood of Abel*, Heb. 12. 24. which is a plain allusion to the High Priests sprinkling the blood of the Sacrifice before the Mercy-Seat on the great day of Expiation, by which

which action, as I shewed before, he interceded with God to be propitious to the People in consideration of that blood which he there presented in their behalf. And therefore as the *Holy of Holies* was a Type of *Heaven*, Heb. 9. 24. and the High Priests entering *thereinto* after he had slain the Sacrifice a Type of our Saviour's entering into *Heaven* after the Sacrifice of himself, *Ibid.* verse 7, 11, 12. so the High Priests sprinkling the blood before the *Mercy-Seat*, was also a Type of our Saviour's presenting his blood to the Father in *Heaven*, and there pleading it in our behalf; and hence he is said to have entered into the *Holy place*, that is, into *Heaven* the Antitype of the *Holy of Holies*, and to have obtained *Eternal Redemption* for us neither by the blood of Bulls and Goats, as the Jewish High Priest did, but by his own blood, Heb. 9. 12. where the High Priests entering into the *Holy of Holies* with the blood of Bulls and Goats is plainly opposed, as a Type to its Antitype, to Christ's entering into *Heaven* with his own blood, and therefore the High Priests interceding for the People in the *Holy of Holies* in vertue of the blood of their Sacrifices must necessarily be Typical of Christ's interceding for us in *Heaven* in the vertue

of his. Thus as God cast and contrived the Rites and Ceremonies of the Jewish Law in general into a *presfiguration* or visible *Prophecie* of the Mysteries of the Gospel, that so by those *Emblematical* Predictions he might *intimate* before-hand those *glorious* truths to *pious* and *inquisitive* minds, which he intended afterwards more *plainly* to *reveal*, *vid. Col. 2:17.* and *Heb. 10:1.* so particularly in the Jewish *Priesthood* he drew a rude draught and representation of the future *Priesthood* of our *Saviour*, that so by that *figurative* Sacrifice and Intercession he might visibly *foreshew* and *intimate* to the World the *Sacrifice* and *Intercession* of our *Saviour*. For thus it is evident from *Philo* that the Jews understood their High Priest to be a Type of the Eternal Word or *Messias*; for thus in his Allegories he makes the Temple to be an Emblem of the World, Ε, ὡς ἔ
 Ἀρχιερεὺς ὁ πρωτόγενος αὐτοῦ θεοῦ λόγος,
 in which Gods first-born Divine Word is the High Priest; and in several other parts of his Writings he makes the High Priests Crown and Vestments to be Types and Representations of the dignity and perfections of the Eternal Word, by which it is evident, that by their Typical High-Priesthood the Jews were in some measure

sure, instructed in the nature of the Priesthood of our Saviour.

Thirdly, and lastly, I shall now proceed to explain the *Priesthood* and *Priestly Acts* of our Saviour *corresponding* to that *ancient Priesthood* in which they were *prefigured*. In General therefore the Priesthood of our Saviour corresponding to that ancient Priesthood consists in *offering up* himself a *Sacrifice* for our *sins*, and in *presenting* that Sacrifice to God in our behalf, and thereby *interceding* with him to be *merciful* and *propitious* to us. So that the Priesthood of our Saviour consists in these *two acts*:

First, IN *offering up* himself a *Sacrifice* for our *sins*.

Secondly, IN *presenting* that Sacrifice to God by way of *Intercession* for us; of each of which I shall discourse at large.

SECT. V.

Concerning the Sacrifice of our Saviour.

IN handling the first of these, *viz.* the Sacrifice of our Saviour, I shall endeavour, first, to shew that the *death* of *Christ* had

in it all the requisite conditions of a most real and compleat Sacrifice for sin. Secondly, To make appear how effectually God's exacting such a Sacrifice in order to his being reconciled to sinners conduces to their reformation.

First, THAT the death of Christ had in it all the requisite conditions of a real and most compleat Sacrifice for sin. Now to make both a true and perfect expiatory Sacrifice, there are five things indispensably necessary,

First, THAT in being sacrificed it should be substituted in the room of an Offender to be punished for him in order to his being released from his own Personal obligation to punishment. For in all those Legal expiations which prefigured this great Expiation of our Saviour, the killing of the Sacrifice, was, as I shewed before, a real transferring and inflicting upon it the punishment due to the Offender that offered it, in order to his being excused from suffering it in his own person.

Secondly, ANOTHER necessary condition of an Expiatory Sacrifice is that it should be pure, sound, and unblemished; and indeed this condition is required in all kinds of Sacrifices, whether Expiatory, or Eucharistical, that they

they should be *pure* or *Legally clean*, and that they should be *sound* and *without blemish*. For so *Lev. 22. 20.* But *whatsoever hath a blemish that shall ye not offer, for it shall not be acceptable for you; and ver. 21. It shall be perfect, i.e. sound and entire, to be accepted: there shall be no blemish therein; and then he goes on to particulars, it shall not be blind, or broken, or having a Wen, or scurvy, or scabbed, verse 22.* Now though the *legal uncleanness* and the *natural blemishes* here forbidden in *Sacrifices* had nothing of *sin* or *immorality* in them, yet the *prohibition* of these *natural blemishes* in *Sacrifices* that were incapable of *moral ones*, denotes the necessity of a *moral cleanness* and *unblemishedness* in that *great Expiatory Sacrifice* for the *sins* of the *World* which they *Typified* and *prefigured*; and hence *Christ* is called, *A Lamb without blemish and without spot*, *1 Pet. 1. 19.*

Thirdly, *ANOTHER* necessary condition to perfect *Expiatory Sacrifice* is, that it should be of such an *intrinsic worth* and *value* as that its *death* may be, in some measure, an *equivalent Commutation* for the *punishment* which the *Offender* deserves. For the end of *punishing*, whe-

ther it be the *Offender* himself, or *another* in his stead, is to *secure* and *maintain* the *Authority* of the *Law*; in order whereunto it is highly requisite that the *punishment* should *ordinarily* be equivalent to the *demerit* of the *Crime*; otherwise it will not be a sufficient motive to *warn* and *deter* men from committing it. And herein consisted the *imperfection* of the *ancient* expiatory *Sacrifices*, that what *they* suffered was much *short* of what the *Offenders* they suffered for *deserved*; for they only substituted the life of a *Brute* in the room of the life of a *Man*, which is of far *greater* worth and value; and therefore by how much *less* valuable the life of a *Beast* is than the life of a *Man*, by so much *less* was the punishment *transferred* upon the *Sacrifice* than the guilt *contracted* by the *Offender*.

Fourthly, ANOTHER necessary condition to the making of a true and perfect *Sacrifice* was that it should be *free* and *unforced* on the part of the *Offerer*. For since he had *deserved* the punishment in his *own* Person, it was very fit, both that the *Sacrifice* that was to undergo it for him should be something that was his *own*, otherwise he could have no *right* to *substitute* it in his *own* stead, or to offer its
life.

life to God in *exchange* for his *own*; and that he should *freely* offer it to be *killed* in his *stead*, otherwise he had not been *consenting* to the *exchange*, without which it must have been *invalid*, and consequently the *Expiation void*; and hence *Lev. 1. 3.* it is required that he *should offer it of his own voluntary will at the door of the Tabernacle of the Congregation before the Lord.*

Fifthly, IT is also a necessary condition to a true and perfect Sacrifice for sin that it should be *admitted* and *accepted* by God in the *room* and *stead* of the *punishment* that is due to him from the *Offender himself*. For by *violating* his *Laws* we give God a *right* to *exact* the *Penalty* of them at our *own* hands; so that if he pleases he may refuse to admit of any *Substitute* to suffer for us, and if he will insist upon his right to punish us in our *own* persons, and refuse to admit of any *exchange*, what *another* suffers for us will signify nothing to our *discharge* or *acquit-tal*, because it is not our *own* suffering who stand *personally* obliged to God to suffer the utmost evil that our sin deserves; and therefore to admit *another* to suffer for us is an *Act* of pure *Grace* and *Favour* in him, which he may *grant* or *refuse* as he pleases.

So

So that the *Expiatory* vertue of all Sacrifice lies in God's *admitting* and *accepting* it in exchange for that *personal* punishment we owe him; and hence he is said to have *given them the blood upon the Altar to make an atonement for their Souls*, Lev. 17. 11. that is, to have *admitted* and *accepted* that Blood which was offered on the Altar as an *Atonement* for their lives which were forfeited to him. And thus you see what are the necessary conditions of a *real*, and *perfect*, *Expiatory* Sacrifice; all which, as I shall now shew you, do fully *concenter* in the *Death* and *Sacrifice* of our *Saviour*. As

I. IN *dying* or being *sacrificed* he was *substituted* in the room of sinful men to be *punished* for them in order to their being *released* from their *personal* obligation to punishment. And hence, *Tit. 2. 14* he is said to have *given himself for us that he might redeem us from all iniquity, and purifie to himself a peculiar people zealous of good works*, that is, he gave *his* life in exchange for *ours*, and thereby became our *antitype*. For by what follows it is plain that his giving himself for us here is to be understood by way of an *expiation*; for it was, first, to *redeem us from all iniquity*, which is the very phrase by which the *vertue* and *efficacy* of *Propitiatory* Sacrifices is expressed; for
so

το λυτῶν, which signifies to *redeem* in the Greek, is the same with כפר which signifies to *expiate* by *Sacrifice* in the Hebrew; and accordingly the Greek word λυτῶν, which in the Greek signifies the price of *redemption*, is frequently used for the Hebrew Copher, which signifies a price to *reconcile* or *propitiate*. So that Christ's giving himself for us to *redeem* us from all iniquity, must signify, according to the common acceptation of the Phrase, his laying down his life for us as the price of our propitiation with God. For so among the Jews that common form of speech, *Let me be your redemption*, was as much as to say, let me bear your Iniquities, and undergo the punishment of them that you may escape, Buxt. Lex. Chald. 1078. Agreeably to which in Heb. 9.15. Christ is said to die for the redemption of transgressions, that is, to by off the punishment of them with his own blood. For so he is said to have given himself ἀντιλυτῶν, i.e. a ransom or price of Redemption for all, 1 Tim. 2. 5, 6. and to have given his life as a λυτῶν or ransom for many, Mat. 20. 28. But then secondly, his giving himself for us was to purify us, which also refers to the purifications which were made by Expiatory Sacrifices. For so the word

word καθαριζειν signifies, to cleanse from guilt by Sacrifice. Thus Lev. 16. 30. *On that day shall the Priest make Atonement for ye to purifie ye, that ye may be pure from all your sin before the Lord* and so the word is generally taken not only in the Writings of Moses, but also in all other Authors, by whom Expiatory Sacrifices are promiscuously celled ἱλασμός, ἀγνισμός, and καθαρισμός, i. e. atoning, sanctifying, and purifying. Agreeably to which, the blood of Christ is said to purifie us from all sin, i. e. from the guilt of all sin, 1 Jo. 1. 7. For it was from that that the blood of Sacrifices did immediately purifie men. And hence he is said to have died for our sins, 1 Cor. 15. 3. to have given himself for our sins, Gal. 1. 4. and to have once suffered for our sins, the just for the unjust, 1 Pet. 3. 8. and his Blood is said to be shed for many for the remission of sins, Mat. 26. 28. and to be a Propitiation for our sins, 1 John 4. 10. by which expressions it is evident that our sins were the cause, and the expiation of them the end of Christ's suffering; and it is upon this account that he is said to bear our sins in his own body on the tree, 1 Pet. 2. 24. that is, to undergo the punishment of them in those exquisite torments he endured upon the Cross, and to be made

made sin for us, 2 Cor. 5. 21. even as the Expiatory Sacrifices were made sin, i. e. Piacula, that underwent the punishment of sin for the Offenders that offered them, Lev. 4. 3, 29. and also to be made a curse for us, Gal. 3. 13. that is, by having the guilts of our sins transferred on him, even as the Sacrifices were cursed, as was shewed before, by the very translation of the guilts of the people upon them; and accordingly, as by this Translation those Sacrifices were rendered cursed and unclean, and as such, were to be burnt without the Camp, so our Saviour upon the same account suffered without the Gate, Heb. 13. 11, 12. And to name no more, in Isa. 53. we are told, that he should bear our griefs, and carry our sorrows, and be wounded for our transgressions, and bruised for our iniquities; that the Chastisements of our peace were upon him, and that by his stripes we should be healed; that the Lord hath laid upon him the iniquities of us all, and that for our transgressions he was stricken, that his Soul was made an Offering for sin; that he should bear our iniquities, and be numbred with the transgressors, and bear the sins of many, and make intercession for the transgressors; all which expressions do as plainly denote him to be substituted

to be punished for *us*, in order to our *release* as it is *possible* for words to do; and, unless we will admit *that* to be the sense of Scripture which the words of it *do* as plainly import as they *could* have done if it *had* been its sense, it will be impossible to determine it to *any* sense whatsoever; because men may *prevaricate* upon the *plainest* words, and with quirks of *Wit* and *Criticism* pervert them to a *contrary* meaning. And I dare undertake by the *same* Arts that our Adversaries use to avoid the force of *these* Testimonies, to *elude* the *plainest* words that the Wit of man can invent to express *this* Proposition, that *Christ's Death was a punishment for our sins*; which to any reasonable man is a sufficient answer to all the *Socinian* Cavils. And indeed the whole *current* of Scripture runs so *clear* against them, that they do as good as acknowledge that according to the most *common* and *natural* acceptance of its words it fairly implies the Doctrine we contend for, *viz.* that the Death of Christ was a real punishment for the sins of the World; but their main Plea is, that it is *unjust*, in the nature of the thing, to punish *one* man for the sins of *another*, and therefore we ought rather to impose *any* sense on the words of Scripture, how
foreign

forein soever, than attribute to God so great a piece of *injustice* as the punishing his *own Son* for the *sins* of the *World*. But as for the *Justice* of this procedure, I shall endeavour by and by to *clear* and *vindicate* it.

II. HE died in *pure* and *spotless* Innocence; and this was highly necessary to his being an *Expiatory* Sacrifice for the *sins* of *others*. For had he been a *finner*, he had deserved to die upon his *own* account, and the *utmost* effect of his Death could have been only the *Expiation* of his *own* sin, by which his *life* must have been *forfeited* to the divine Justice; and it is impossible that he who hath forfeited his *own* life should by his death redeem the forfeited lives of *others*. And accordingly, *Heb.* 7. 26, 27. we are told, that *such an High Priest* became us who is *holy*, *harmless*, and *undefiled*, *separate* from *sinners*, and made *higher* than the *Heavens*, who needed not daily, as those *High Priests*, to offer up sacrifice first for his *own* *sins*, &c. because the Sacrifice which he offered was his *own* *life*; so that had he been obliged to offer that for his *own* *sins* it could have made no *Expiation* for *ours*; the bare payment of a man's *own* debt being no satisfaction for *other* mens. And therefore
herein

herein the Apostle places the *vertue* and *efficacy* of Christ's blood, by which it was rendred sufficiently *pretious* to be a ransom for the sins of the World, that it was of a *Lamb without spot or blemish*, i. e. the blood of a most *holy* and *innocent* person, who never deserved the least evil on his own account, and therefore was truly *pretious*, and fit to be a ransom for the sins of others, 1 Pet. 1. 18, 19. And accordingly he is said to *be made sin for us*, i. e. to be devoted as a Sacrifice for our sins, who knew no sin, 2 Cor. 5. 21. where you see the great *Emphasis* of his Sacrifice is laid upon his *Innocence*; as that which was necessary to qualifie him to be a Sacrifice for others. So that by that *spotless* obedience of Christ's life, through the whole course of which he did no sin, neither was there any guile found in his mouth, he consecrated himself an *acceptable* Sacrifice to God for the sins of the World.

III. His Death was of sufficient *intrinsic* worth and value to be an *equivalent commutation* for the punishment that was due to the whole world of sinners. For the reason why God would not pardon sinners without some commutation for the punishment that was due from them to his Justice, was that he might
preserve

preserve and maintain the Authority of his Laws and Government. For had he exacted the punishment from the sinners themselves, he must have destroyed the whole Race of Mankind; and had he pardoned them, on the other hand, without any punishment at all, he must have exposed his authority to the contempt and outrage of every bold and insolent Offender; and therefore to avoid these dangerous extremities of severity and impunity, his infinite wisdom found out this expedient, to admit of some exchange for our persons and punishment, that so some other thing or person being substituted in our stead, to suffer and be punished for us, neither we might be destroyed, nor our sins be unpunished. This therefore being the reason of Gods admitting of Sacrifice, it was highly requisite that the punishment of the Sacrifice should bear some proportion to the guilt of the Offenders; otherwise it will not answer Gods reason of admitting it. For since the reason of his admitting it was the security of his Authority, the less he had admitted, the less he must have secured his Authority by it. For to have exacted a small punishment for a great demerit, would have been within a few degrees as destructive to his Authority as

to have exacted *none* at all; to punish but *little* for *great* Crimes, is within *one* remove as mischievous to Government as *total* impunity; and therefore to support his own Authority over us it was highly requisite that he should exact not only a *punishment* for our sin, but also a punishment *proportionable* to the *guilt* and *demerit* of it. For there is no doubt but the *nearer* the punishment is to the *demerit* of the sin, the *greater* security it must give to his Authority. And upon *this* account the Sacrifices of the *Jews* were infinitely *short* of making a *full* expiation for their sins; because being but *brute Animals* their death was no way a *proportionable* punishment to the *great* demerit of the sins of the People. For what proportion could there be between the *momentary* sufferings of a *Beast* and those *eternal* sufferings which the sins of a *man* do deserve? The death of a *Beast* is a punishment *very* short of the death of a *Man*, but *infinitely* short of that *eternal* death to which the mans *guilt*s do *oblige* him, and accordingly the Expiations which were made for *Men* by the death of those *Beasts* were very *short* and *imperfect*. For so the Apostle tells us, that they only *sanctified to the purifying of the flesh*,

flesh, Heb. 9. 13. that is, to the *acquitting* them from their *Corporal* Penalties and *legal Uncleanesses*; but could not at all *make them perfect as pertaining to their Consciences*, i. e. could not *expiate* the *guilt* of any *wilful sin*, by which their *Consciences* were laid waste and wounded, v. 9. And accordingly the *Heathen* seem to be aware how *short* the death of *Beasts* was of the *punishment* which was due for the *sins of Men*. For though in ordinary cases *they* sacrificed *Beasts*, as well as the *Jews*, yet in *great extremities*, when they conceived their *Gods* to be *highly displeased* with them, even the most *civilized* of them sacrificed *Men*; which shews, that they thought the *death* of *Beasts* to be an *insufficient* expiation for the *sins of men*. And indeed it cannot be denied but that the *Sacrifice* of a *Man*, as *such*, is much more *proportionable* to the *punishment* which the *sins of men* deserve than the *Sacrifice* of a *Beast*; because a *Man* is a much *nobler* Creature, as being far advanced *above* a *Beast* by the *Prerogative* of his *Reason*; and consequently *his* death, considered as a *Man*, must be a much more *valuable* exchange for the *punishment* that is due to those he dies for. • But *herein* the *Heathen* were miserably

mistaken, that they did not consider that the *men* whom *they* sacrificed, were *sinners* as well as *themselves*, and that it is a much greater flaw in an Expiatory Sacrifice to be a *Sinner* than to be a *Brute*. For where as the *latter* only renders it less *effectual* and *valuable*, the *former*, as was shewn before, renders it utterly *void* and *insignificant*; and therefore though the death of a *Man*, considered as such, is of much more *value* than the death of a *Beast*, yet to *expiate* for the sins of men, there is more internal *virtue* and *efficacy* in the death of an *innocent* *Beast* than of a *sinful* *Man*; because the *latter* can *expiate* only for his *own* sin, whereas the *former* can have *no* sin but that of *others* to *expiate*. Since therefore men were all *spotted* and *blemished* with Sin, there was *no* life so fit for them to *offer* to God, in *commutation* for their *forfeited* lives, as that of *innocent* *Brutes*; so that the *best* *commutation* they could make was infinitely *short* of their *demerit*. And suppose that the *men* which the *Heathen* offered had been all *pure* and *innocent*, yet their *lives* would have been only an *equivalent* *commutation* for the *forfeited* lives of an *equal* number of *sinners*; unless therefore *one* half of *Mankind* had been *innocent*,

innocent, and *they* had been sacrificed for the *other* half that was *guilty*, it had not been an *equal* Commutation so much as for the *temporal* punishment which was due to God from the *guilty*; but then for their *eternal* punishment a *Hecatomb* of *Angels* had been *short* and *insufficient*. For what *proportion* is there between a *temporary* death and an *eternal* misery? Since therefore, in great compassion to us, God hath thought meet to accept of a *Sacrifice* in lieu of that *punishment* which was due to him from *Mankind*, and since to *secure* his own *Authority* it was highly requisite that what *this* Sacrifice suffered for us should be in some measure *equivalent* to what we had *deserved*, and since we had deserved to suffer *for ever*, it necessarily follows that this Sacrifice must be something *infinitely* more *precious* and *valuable* than the blood of *Bulls* and *Goats*, yea, than the lives of *Men* or *Angels*; and what can that be but the *blood* of the *Eternal Son of God*, the *infinite dignity* of whose *Person* rendered his *sufferings* for us *equivalent* to the *infinite demerit* of our *sins*. For it was the *dignity* of his *Person* that gave the *value* to his *sufferings*, and *inbanced* his *temporary Death* to a full equivalence to those

endless miseries which we had deserved. For if the life of a King be (as *David's* People told him) *worth ten thousand lives*, of what an *infinite* value must the life of the Lord of glory and of the Prince of life be, who being the *Son of God*, of the same *Nature and Essence* with his *eternal Father*, must from thence necessarily derive upon his Sacrifice an *immensity* of worth and efficacy. And hence we are said to be *purchased* with the *bloud of God*, *Acts. 20. 28.* and to have the *life of God laid down* for us, *Joh. 3. 16.* and to be *redeemed* not with *corruptible things*, as *Silver and Gold*, but with the *precious bloud of Christ*, *1 Pet. 18, 19.* and accordingly the Author to the Hebrews makes the *vertue and efficacy* of Christ's bloud to consist in the *worth and value* of it; For if the *bloud of Bulls and Goats, &c.* sanctified to the purifying of the flesh, how much more shall the *bloud of Christ*, who through the *eternal Spirit* offered himself without spot to God, *purge your consciences from dead works to serve the living God*, *Heb. 9. 13, 14.* By all which it is evident that it was the *infinite dignity* of Christ's Person which derived that *infinite merit* on his Sacrifice, whereby it became an *equivalent* to the *infinite demerit* of our sins. Nay, of such an infinite value

value and worth was his Sacrifice, that it not only *countervailed* for the punishment due for our sin, but did abundantly *preponderate* it; upon which account God engaged himself, not only to *remit* that *Punishment*, in consideration of it, but also to *bestow* his *Spirit* and *eternal life* on us; both which, as hath been shewn before, are as well the *purchase* of Christ's *blood*, as the remission of our sins. For God might have *remitted* our *punishment* without *superadding* the gift of his *Spirit* and *eternal life* to it; and therefore since, in consideration of Christ's blood, he hath *superadded* these Gifts to the remission of our punishment, it is evident that his blood was *equivalent* to both, *i. e.* that it was not only a *valuable* consideration for the *pardon* of our *sins*, but also for the *assistance* of his *Spirit*, and our *eternal happiness*.

IV. His Death was on *his* part *voluntary* and *unforced*. For since as a Sacrifice he was to be *innocent*, and yet to undergo the *punishment* of our sin, he could not be the *one*, and *do* the *other* without his own free *consent* and *approbation*. For no *innocent* person can be justly made obnoxious to *punishment* but by his own *Act* and *Choice*; because *punishment* bears a necessary

respect to *sin*, and the desert of *suffering* evil doth originally spring out of *doing* evil. So that an *innocent* person, considered as *such*, cannot *deserve* to be punished, nor consequently be justly *obliged* thereunto; but yet, notwithstanding his *innocency*, he may by his own *Will* and *Consent* oblige *himself* to undergo a punishment which otherwise he did not *deserve*, and when he hath so obliged himself, the punishment may be justly exacted of him. For though he hath no sin of his *own* to be punished for, yet he may by his own act *oblige* himself to undergo the punishment of *another* mans. And therefore though *merely* as an *innocent* person he cannot *deserve* to be punished, either upon his *own* account, or any *other* mans, because having no sin of his *own* he cannot be guilty of *another* mans; yet so far as he hath the *free* disposal of *himself*, he may *substitute* himself in the *room* of one that is *guilty*, and thereby render himself *obnoxious* to his punishment. As for instance, suppose that by some *criminal* action of his own a man hath forfeited his *liberty* or *life* to the Law, it is certain that no *innocent* man, as *such*, can be thereupon *obliged* to suffer *death* or *imprisonment*; but suppose that this innocent man
having

having the free *disposal* of himself shall voluntarily offer his own life or liberty to the Magistrate in *exchange* for the forfeited life or liberty of the Criminal, and the Magistrate shall think meet to accept it, in this case he is *justly* liable, notwithstanding his *innocence*, to undergo the punishment that was due to the Offender. For if he may justly offer this exchange, as there is no doubt but he may, supposing that he hath the *free disposal* of himself, to be sure the *Magistrate* may justly accept of it, because the life of the Offender is as much in his disposal as the life that is offered him in exchange, for it is in the disposal of the Offerer; so that he hath as much right to give the Offerer the Offenders life for his, as the Offerer hath to give his own life for the Offenders; and when both Parties have a right to the goods which they exchange with each other, and the goods which they receive are on both sides equivalent to the goods which they give, it is impossible the exchange should be injurious to either; the *Magistrate* cannot be injured, because for the life of the Offender which he gives he receives the life of the Offerer which is equivalent; the Offerer cannot be injured, because for his own life which he gives he receives the life of the

the *Offender* which is *dearer* to him; and *neither Party* being *injured*, the exchange must be *just* and *equal* on both sides. Now that Christ had the *free* disposal of his *own* life, he himself tells us, *John 10. 18. No man taketh my life from me, but I lay it down of my self; I have power to lay it down, and I have power take it up again, this commandment have I received of my Father;* And that the lives of our Souls were in *God's* free disposal, as being justly justly *forfeited* to him by our *sin*s, the Scripture assures us when it tells, that *all have sinned*, and that *the wages of sin is death*. Christ's life therefore being in his *own* free disposal, he had an undoubted right to exchange it with God for the lives of our Souls, and the lives of our souls being in *God's* free disposal, he had as undoubted a right to exchange them with Christ's for his life upon the free *Tendry* which he made of it. And in this exchange, *neither Party* could be *injured*, because they both received an *equivalent* for what they gave; *Christ* gave his own life to God, for which God gave him the lives of our Souls in exchange, which were far *dearer* to him; *God* gave the lives of our Souls to Christ, for which Christ gave him his own most precious life in exchange,

exchange, which, considering the infinite dignity of his *Person*, was at the least *tant-amount*. It is true indeed, *both Parties* having a *right* to the free *disposal* of the goods which they exchange with each other, to render the exchange *just* and *valid* it was necessary that *both* should be *freely consenting* to it; now that *God* was *freely consenting* I shall shew by and by; and that *Christ* was so too the Scripture expressly testifies; for so we are told, that *he gave himself for our sins*, Gal. 1. 4. and that *he gave his life a ransom for many*, and *gave his flesh for the life of the World*, Mat. 21. 28. and in a word, that *he gave himself for us that he might redeem us from all iniquity*, Tit. 2. 14. and that *he laid down his life for us*, 1 John 3. 16. all which plainly imply, that by his own *voluntary consent* he substituted himself to suffer in *our stead* that *we* might escape, and *freely exchanged his own life* with *God* for the lives of *our Souls* which were *forfeited* to him. And if, *notwithstanding* his *innocence*, it were *just* in *God* to expose him, *without* any respect to *our sins*, to all those bitter sufferings he endured, (and that it was so the *Socinians* themselves must acknowledge, or charge *God* with *injustice*) how much more was it just when

when of his own *accord* he *substituted* himself to bear *our* punishment for us, and freely *exchanged* his *life* for our *Salvation*?

V. And lastly, His Death was *admitted* and *accepted* by God in lieu of the punishment which, was due to him from Mankind; and it is *this* that *compleats* it an *Expiatory* Sacrifice, and *without* this it had been altogether *insignificant* to the expiation of sin, notwithstanding all the above-named qualifications. For it is the *personal* punishment of the *Offender* which *sin* gives God a *right* to, and which the *Obligation* of his *violated* Law *exacts*; since therefore *all* Mankind had *sinned*, they *all* stood *bound* to God to *suffer* the desert of their sin in their *own* persons, and therefore the suffering of *another* in our *stead* can signify nothing towards the releasing us from this *Obligation*, unless God in pure *Grace* and *Favour* to us shall please to *admit* and *accept* it; because *another's* suffering is not *ours*, and it is *ours* that God hath a *right* to. Indeed the *punishment* of the guilty person *himself*, supposing it to be *equal* to his *fault*, doth without any interposal of *Grace*, extinguish the *guilt* of it, and by its *own* force and vertue *dissolve* his *Obligation* to punishment; because

because when a man hath suffered as *much* as he *deserves*, he hath suffered as much as the Law can *oblige* him to, and so consequently cannot be obliged to suffer any *more*; but should *another* suffer for me even as much as I deserved to suffer *my self*, it will be altogether *insignificant* to the expiation of my guilt, unless God in mere *grace* will *accept* it for *my* suffering, because it is not *another's* suffering but my *own* that the obligation of his Law *demands* and *exacts* of me; and although the *others* suffering for me may as *effectually* secure the *Honour* and *Authority* of God's Law as if I had suffered what I deserved in my *own* person, yet it is evident that in *admitting* the others suffering *instead* of mine God *remits* and *relaxes* the Obligation of his Law, which requires that I should suffer in my own person. And therefore notwithstanding that Christ hath *suffered* for us, and God hath *admitted* his suffering for ours, yet this being out of mere *grace* and *favour* to us, he is still truly said to pardon and *forgive us* for *Christ's sake*, Eph. 4. 32. because for the sake of *Christ's* suffering he graciously remits to *us* the Obligation of his Law which requires the punishment of our sin at our *own* hands; and since his remitting
to

to us the Obligation of his Law for the sake of Christ's suffering was pure *grace* and *favour*, he was was not at all obliged to remit it *unconditionally*, but being absolute Master of his own graces and favours he might remit it upon what *terms* and *conditions* he pleased. So that though if we had suffered in our own persons the utmost of what our sin doth *deserve*, he had been obliged in *justice* to discharge us without any farther *condition*, yet since out of his own *free grace* he hath admitted another to suffer for us, he may admit it with what *limitations* he pleases, and if he shall think meet (as he hath done) to limit it to our *repentance* and *amendment*, all that Christ hath suffered for us will be *insignificant* to our discharge from our obligation to punishment unless we *repent* and *amend*. So that the Death of Christ, you see, doth not expiate mens sins as their *personal* punishments do, by their own natural vertue, but by vertue of God's *accepting* it upon his own *terms* and *conditions*. So that without God's *accepting* it, it would not have been at all an expiation for the *sins of the World*, and without the *conditions* upon which he accepteth it, *viz.* our *repentance* and *amendment*, it will not be at all an Expiation for ours. Now
 God

God hath solemnly declared his acceptance of Christ's Death as an *Expiation* for our sins; for it was God that *laid upon him the iniquities of us all*, Isa. 53. 6. that gave his only begotten Son, Joh. 3. 16. and sent him to be a propitiation for us, 1 Joh. 4. 10. which plainly imply his free acceptance of him; And therefore Christ is said to have given himself for us an Offering and a Sacrifice to God for a sweet smelling savour, Eph. 5. 2. i.e. for an Expiation that was highly grateful and acceptable to him. So that now the expiation of our sins by the blood of Christ wholly depends on our performing the condition on which God hath accepted it, and since it is upon condition that we *repent and amend* that God hath accepted the blood of Christ in exchange for the eternal punishment we owe him, unless we perform *this* condition the Blood of Christ will not at all avail us, but we shall still remain as much obliged to undergo that punishment as if he had never died for us at all. God's acceptance indeed hath made the Death of Christ available for us under those conditions and limitations upon which he accepted it, but if when he hath accepted it conditionally, we expect that it should avail us absolutely and unconditionally, we miserably deceive
and

and *abuse* our own souls. Thus far therefore Gods *acceptance* of Christs Death *instead* of the punishment we have deserved hath rendred it an effectual *expiation* and *ransom* for sinners, that if they *repent* and *amend* they shall be *released* and *acquitted* from the obligation they lie under to suffer eternal *punishment* in their own persons, and *entitled* to everlasting *life and happiness*. And thus the Death of Christ, you see, had in it all the necessary qualifications of a *real* and *complete* propitiatory Sacrifice; I proceed therefore in the second place to shew what a *wise* and *effectual* method this of Gods admitting Christs Sacrifice for sinners is to *reduce* and *reform* Mankind, which will evidently appear by considering these five things:

First, THAT the Sacrifice of Christs Death was a most *sensible* and *affecting* acknowledgment of the infinite *guilt* and *demerit* of our sin. For thus under the Law the offering of *Propitiatory* Sacrifices implied a most *solemn* and *sensible* confession of the *guilt* of the *Offerer*. For his laying his *hand* upon the *head* of his Sacrifice, was a *Symbolical* action by which he solemnly *acknowledged* to God that he had justly *deserved* to suffer that death

death *himself* which his *Sacrifice* was suffering for him; and accordingly the Jews have this Maxim, *Ubi non est peccatorum confessio ibi non est impositio manuum, quia manuum impositio ad confessionem pertinet*; where there is no confession of sins there is no imposition of hands, because the imposition of hands appertains to Confession. For so *Lev. 5. 5.* they are particularly directed to *confess* their sins upon their *bringing their Trespass Offering before the Lord*, and, as hath been shewn before, they had a set *Form of Confession* in all their *expiatory Sacrifices*, and particularly in that *solemn Propitiation, viz.* the dismissal of the *Scape-Goat*, the High Priest is directed to lay both his hands upon the Goats Head, and to *confess over him all the iniquities of the Children of Israel*, *Lev. 16. 21.* so that as *Confession* is a kind of *audible Sacrifice*, so *Sacrifice* was a kind of *visible Confession*; and the demerit of their sin being thus represented to their *Eyes* by the death of their *Sacrifice*, was far more apt to *move and affect* them with *horror and detestation* of it than any *audible Confession* how *severe or pungent* soever. And accordingly our Saviour in *offering up himself* as an *expiation for our sin*, did as it were lay

his hand upon his *own* head, and, as *our* Representative, solemnly *acknowledge* to God that *we* had justly *deserved* to suffer for our sin a punishment *equivalent* to that which *he* was undergoing for us. And what a *dreadful* one must that be which is *equivalent* to the *Death* of the *Son of God*? What less punishment than our *everlasting* misery can *countervail* the *temporary* death of him who was so *eminent* and *innocent*, who was *God-man* united in *one* person, and the *Lamb of God* without *spot* or *blemish*? If the Jews by sacrificing a *Beast* did make such a *moving* acknowledgment that they *themselves* deserved to die, how much more did Christ by sacrificing *himself* for us acknowledg in our stead that we deserved to die *eternally*? So that whatsoever *virtue* there is in the most *bitter* and *pathetick* confession to create in mens minds a *horroure* and *detestation* of their sins, all *that* and much *more* there is in the Sacrifice of our Saviour, whose *Bloud* cried *louder* against our sins, and made a far more *Tragical* confession of their demerit than it's possible for the most *sorrowful* Penitent to do with all the *Eloquence* of his *grief* and *bitter strains* of *self-aborrence*. And hence our Saviour is said to have *condemned sin in the flesh*,
Rom. 8.3.

Rom. 8. 3. *i. e.* to have solemnly acknowledged by his dying for it what a dreadful punishment it deserves.

Secondly, IT is to be considered also that the Sacrifice of Christs Death was a most ample declaration of Gods severity against our *sins*. All wise Governours ought so to exercise their Mercy as that it may not be prejudicial to their Authority by giving Offenders encouragement to kick against it; but whilst their mercy is *easy*, and apt to be moved by slight Reasons and Motives, it will infallibly expose their Authority, and render it cheap and vile in the eyes of bold and insolent Offenders; the Reasons therefore which move a Prince to pardon Criminals ought to be such, if possible, as give all manner of discouragement to them from presuming upon impunity for the future. God therefore being inclined by the infinite benignity of his Nature to shew mercy to sinners, was obliged in wisdom to shew it in such a way and upon such reasons as might sufficiently discourage them from presuming upon his Mercy to the prejudice of his Authority; and there is no reason could be so sufficient to this end as a valuable Sacrifice to suffer in our stead, and bear the punishment of our sin; which reason carries with it such an awful severity as must needs dishearten any considering

sinner from presuming upon impunity if
 he *go on* in his sin. For next to exacting
 the punishment of the Offender *himself*
 the most *dreadful* severity he could have
 expressed was not to remit it upon any
 consideration but *this*, that some *other*
 should undergo it in his *stead*; and by
 how much *greater* and more *valuable*
 the person is who undergoes it for
 us, so much *greater* and more *formidable*
 Gods severity appears in remitting it to
 us. Since therefore in consideration of
 our Pardon God would admit no *meaner*
 Sacrifice than the precious *Bloud* of his own
Eternal Son, he hath hereby expressed the
utmost indignation against our sin that he
 could possibly do unless he had absolutely
 resolved *never* to pardon it *at all*. So that
now we have all the *reason* that Heaven
 or Earth can afford us to *tremble* at his
severity even while we are within the
Arms of his *mercy*. For what man in his
 Wits would take *encouragement* to *sin on*
 from a *mercy* that cost the *Bloud* of the
Son of God? He that can presume upon
such a reason of mercy hath *courage* enough
 to *out face* the flames of *Hell*, and if Hell
 it self had stood *open* before us, and we
 had *seen* the damned Ghosts weltering in
 the flames of it, it would not have given
 us such a *loud* and *horrible* warning of
 Gods

Gods severity against our sin as this tremendous Sacrifice of the Son of God doth. If then a *mercy* that is so secured from being made an *encouragement* to sin by the terrible reason and consideration upon which it is founded cannot deter us from *sinning on*, there is no wise mercy that we are capable of, and consequently no mercy that the great God can indulge with safety to his Authority. For what mercy can be safe from our abuse and presumption, if this be not that is thus guarded with thunder, and attended with the utmost severity that mercy could possibly admit of? Wherefore if after I have seen my Saviour in his Agony deprecating with fruitless cries that fearful Cup which I deserved; if after I have beheld him hanging on the Cross, covered with Wounds and Bloud, and in the bitter Agony of his Soul heard him crying out, *My God, my God, why hast thou forsaken me*; And, in a word, if after I have seen that God, to whom he was infinitely dear and precious, turn a deaf ear to his mournful cries, and utterly refuse to abate him so much as one degree or circumstance of a most shameful and tormenting death in consideration of my Pardon; If, I say, after such a horrible spectacle I have heart enough to sin on,

I am a *couragious* sinner indeed, or rather a *desperate* one, not to be *affected* or *restrained* by all the *terroures* of *Hell*.

Thirdly, **THIS** Sacrifice of Christ is also to be considered as a most *obliging* expression of the *love* of God and our *Saviour* to us. For if God had so pleased he might have exacted our punishment at our *own* hands, and made us smart *for ever* in our *own* Persons, and this notwithstanding we had heartily *repented*. For though to *repent* is the *best* thing a sinner *can* do, yet it doth not alter the *nature* of the *sin* he repenteth of, so as to render it *less* evil or *less* deserving of punishment; nor indeed is Repentance a *sufficient* reason to move the *all wise* Governour of the World to grant a publick Act of *pardon* and *indulgence* to sinners; it being inconsistent with the safety of any Government, *Divine* or *Humane*, so far to *encourage* Offenders as to *indemnifie* them by a publick *Declaration* merely upon *condition* of their future *repentance* and *amendment*. For all men are naturally apt to presume that God will be *better* to them than his *word*, and therefore had he declared that he would pardon them upon their *repentance* without any *other* reason, *this* would have encouraged them to hope that he
might

might pardon them though they repented not *at all*, or at least though they repented but by *balves*. Wherefore since our *repentance* is not a *sufficient* reason to oblige God to grant a publick *Pardon* to sinners, and since this was the *best* reason we could offer in our own behalf to move him thereunto, it hence necessarily follows that he might have *justly* exacted the punishment of our sin of *us*, and made us smart for it *for ever*, notwithstanding the *best* reason we could have offered him to the *contrary*. But such was his *goodness* towards us, as to admit *another* to suffer in *our* stead, that so neither *we* might be ruined, nor our *sins* be *unpunished*. And then that the punishment of our sin might be a *sufficient* reparation to his *injured* Authority, he *admitted* his *own Son* upon his *voluntary* offering himself to undergo it for us, who by the *dignity* and *innocence* of his *Person* rendered that *temporary* Death he underwent for us *equivalent* to that *eternal* Death which we had deserved. Now what a *Prodigy* of *love* was this, that the God of Heaven whom we had so infinitely *offended*, should part with his *own Son* for us, and freely consent that *he* should undergo *our* punishment! Which while I seriously consider, it *puzzles* my

conceit, and out-reaches my wonder; so that though I have infinite reason to re-joyce in it, yet while I am contemplating it I seem to be looking down from some stupendous Precipice, whose height fills me with a sacred horror, and almost oversets my Reason. But Oh! the amazing love of the Son of God towards us, that he should put himself in our stead, and interpose his own Breast as a living Shield between ours and his Fathers Vengeance! which, considering the greatness of his Person, and of our unworthiness, is such a stupendous expression of Love, as no Romance of Friendship ever thought of! And what is the proper influence of all this love but to oblige us for ever to God and our Saviour in the bands of a reciprocal affection; to melt down our stubbornness and enmity against them, and draw us on to our duty with the Cords of an invincible indearment? For is it possible my sins should be as dear to me as the Son of God was to his own Father, and yet the Father left him out of love to me, and shall not I leave them out of love to him? And when the Son of God hath been so kind to me as to lay down his life for me, can I be so ingrateful to him as to doat upon those sins which he hated more than all

all the *shame* and *torment* which he endured on *their* account ; *those* sins that were the *cause* of all his *sufferings*, the *Thorns* that gored his *Temples*, and the *Nails* that pierced his hands and feet ? Sure if we are not utterly *lost* to all that is *modest* and *ingenuous*, *tender* or *apprehensive* in *Human* Nature, it will be impossible for us to *resist* these *endearing* instances of the *love* of *God* and our *Saviour*, which carry *warmth* and *fervour* enough with them to *melt* the most *obdurate* natures.

Fourthly, *CHRIST'S* Death and Sacrifice is also to be considered as a *sure* and *certain* ground of our *hope* of *pardon* if we *repent* and *amend*. For it was upon the *virtue* of *Expiatory* Sacrifices that all *Mankind* depended for their *reconciliation* with *God* ; and therefore *these* Sacrifices were a *principal* part not only of the Religion of the *Jews*, but of the *Gentiles* too, who besides their *Eucharistical* had their constant *Expiatory* Oblations to *atone* and *pacifie* their *Gods*. And this more especially in times of publick *Danger* and *Calamity*, when they conceived their *Gods* to be *most* offended with them ; at which Seasons they were wont to offer up their most *costly* Sacrifices, and devote not only *Hecatombs* of *Beasts* to their *Altars*,
but

but many times the more precious lives of *Men, Women, and Children*, imagining that the more *valuable* the life was, the greater *vertue* there was in it to *appease* the angry Deity. And upon this sacred Rite did all the World build their *hope* of *reconciliation* with God, as being conscious that by their sin they had *forfeited* their own lives to him, and that there was no other way to *redeem* them but by making a *commutation* with him, and offering him *another* life for their *own*, which was therefore called ἀντίψυχον, *i. e.* a life for their life, and ἀντίλυτρον, *i. e.* the price of their Redemption. But alas so miserably *defective* were the very *best* of their Sacrifices, that they could not rationally *depend* on them with any *confidence* or *assurance*. For as for the *Heathen* Sacrifices, God had never *promised* to *accept* them, and it being an act of pure *grace* and *favour* in him to *admit* of such a *commutation*, it wholly depended on his own *good-will* whether he would *admit* it or *no*; and without *some* *express* revelation it was impossible for them to know *which* way his Will was *determined* in the case. And then even their most *precious* Sacrifices, which were the lives of *Men*, were infinitely *short* in value to *redeem* the
Lives

Lives and *Souls* of those that offered them; those sacrificed *men* being sinners *themselves*, and they but a *few* sinners for *many*. And as for the *Jewish* Sacrifices, though God in many cases had *promised* to *accept* them in commutation for the lives of their *Bodies*, yet those being only the lives of *Brutes*, which were but *negatively* innocent, as being *incapable* of *Sin* or *Vertue*, could *merit* nothing of God, and consequently were infinitely *short* of a *valuable* commutation for the *forfeited* lives of their *Souls*. All which considered, there was no *relying* on them for *Redemption* from the Obligation they lay under to *eternal* punishment. But now all these *defects* are abundantly *supplied* in the Sacrifice of our blessed Saviour. For his life was not only *infinitely* valuable by reason of his personal Union to the God-head, and so in it self an *equivalent* Ransom; he was not only *no* Sinner, which the *best* of the *Heathen* Sacrifices were; he was not only *Negatively* innocent, which was all that the *Jewish* Sacrifices were; but he was also perfectly *righteous*, and by vertue thereof infinitely *dear* and *acceptable* to God; and, to crown all, God himself both by expresse *Revelation*, and by *raising* him from the *dead*, hath
openly

openly declared his *acceptance* of his precious blood, as a *Ransom* for the sins of the World. And upon this most *sure* and *certain* ground stands our *hope* of *pardon* and *reconciliation* with God. So that in the precious blood of this our *meritorious* and *accepted* Sacrifice we openly behold the *mercy* of God *inviting* us into *grace* and *favour*, and with *out-stretched* arms ready to *receive* and *embrace* us; which gives us the most effectual *encouragement* in the World to return to our duty. I confess if we had no *such* Sacrifice to depend on, the sense of our *past* guilts might justly *discourage* us from all thoughts of *future* repentance; for though the natural *goodness* and *benignity* of God might happily give us some *small* hope, yet on the other hand the consideration of his natural *abhorrence* of *sin*, and the mighty *Obligations* he lies under to *punish* it, as he is a *wise* and *righteous* Governour, would very much *dash* our hope out of *countenance*. So that the *utmost* encouragement we should have, would be that which the King of *Niniveh* gave his People, *Who can tell if God will turn and repent, and turn away from his fierce anger that we perish not?* Jonah 3. 9. But now we can certainly tell that if we will turn from our
sins

sins *he* will turn from *his* anger; for our hope depends not on a doubtful *peradventure*, but upon a *full, perfect, and sufficient* Sacrifice, *paid down to, and accepted* of God. What then should hinder *us* from *returning* to him, who are thus *firmly* assured of his gracious *reception*, and do *certainly* know before-hand that all our *past* provocations shall be *blotted out*, and our *penitent* Souls *embraced* with the same *grace* and *favour* as if we had *never* offended?

Fifthly, and lastly, **THIS** Sacrifice of Christ is also to be considered as the *Seal* and *Confirmation* of the *New Covenant*. For thus of old *Covenants* between God and Men were wont to be *sealed* and *transacted* by *Sacrifice*. So *Gen. 15. Abraham*, by Gods Command, being to strike *Covenant* with him, offered a *Sacrifice*, which he *divided* in the middle, laying each *Moiety* one against the other, *between* which God passed in the likeness of a burning Lamp, and so made a *Covenant* with him, saying, *Unto thy Seed will I give this Land*; in which Rite of passing *between* the parts, God condescended to the manner of *Men*; for so the *Jews*, when they struck *Covenant* with God, were wont to cut the *Sacrifice in sunder*, and pass
between

between the parts thereof, *Jer. 34. 18, 19.* by which action they made this *imprecation* on themselves, *Thus let me be divided and cut in pieces if I violate the Oath I have now made.* And accordingly, the blood of the Sacrifice is called by *Moses, The blood of the Covenant, Exod. 24. 8.* and the Jews are said to *make a Covenant with God by Sacrifice, Psal. 50. 5.* For all *Expiatory Sacrifices* were regularly attended with *Peace-offerings*, in both which the *Priest* or the *People* were *Gods Guests*, and in token of *reconciliation* did eat and drink with him of the provisions of his *Altar or Table.* For in the *burnt-offerings*, the *sin-offerings*, and the *trespass-offerings*, the *Priests* only, as the *Proxies* and *Representatives* of the *People*, were admitted to be *Gods Guests*; but then in the *Peace-offerings* which followed them, the *People* themselves were admitted to his *Table* to partake with him of those *sacred Viands.* So that in the first the *Priests*, as the *Peoples Representatives*, struck *Covenant* with *God* for them, in the second they struck *Covenant* with *God* for themselves. Thus as it was the Custom of all Nations to solemnize their *Covenants* with one another by *eating* together, so *God*, in condescension to the manner of men, and to confirm

confirm their Faith in his Promises, did by the same Rite engage himself in Covenant with them. And in the same manner the Sacrifice of our blessed Lord was a Seal and Ratification of the New Covenant; upon which account it is called, as the Jewish Sacrifices were, the blood of the Covenant, Heb. 10. 29. Heb. 13. 20. For his Sacrifice upon the Cross was the meritorious Sin-offering, in which he, as the High-Priest, the Head and Representative of his Church, did solemnize the New Covenant between God and us, and obtained of his Father an inviolable Ratification of his Promise of Grace and Eternal life. For in that dreadful transaction God did solemnly engage himself to Christ in the behalf of his Church, to perform to her what he had promised, to the utmost, upon the terms specified in the New Covenant. And therefore Christ is said to have made reconciliation in his own body on the Cross, and to have slain the enmity thereon, Eph. 2. 16. and to have made peace, that is, a Covenant of peace, through the blood of the Cross, Col. 1. 20. But then to this Sin-offering there follows a Peace-offering, and that is the Lords Supper, in which the Church, for her self, by eating and drinking at this Table,
strikes

strikes *Covenant* with God, and upon those holy *figs* of Christs *Body* and *Bloud*, gives *to*, and receives *from* God assurance of mutual *Amnesty* and *Friendship*; and hence, 1 *Cor.* 10. 16, 20. this Holy Supper is called, *The Communion of the Body and Bloud of Christ*, and *drinking the Cup of the Lord*, and *being partakers of the Table of the Lord*. For when God in this Supper doth by the hand of his Priest present his *Bread* and *Wine* to us, he doth thereby *renew* his *Covenant* with us, and when we *receive*, and *eat* and *drink* Gods *Viands*, we thereby *renew* our *Covenant* with *him*. Thus God in great condescension to our *desponding* minds hath been pleased to *ratifie* his *Covenant* with us in our *own* way and manner; not that this ratification doth render his *Covenant* *surer* in *it self*, for nothing can be *surer* than his *promise*; and yet for the *confirmation* of our *dissident* minds he is sometimes pleased to add his *Oath* to his *Promise*, and, for the same reason, to his *Promise* and *Oath* he hath superadded these *federal* Ratifications, which being the same with those legal *Forms* and *Rituals* by which *men* were wont to ratifie *their* *Covenants* and *Agreements* with one another, are upon *that* account more apt to *assure* and
confirm

confirm our minds. And now what a *mighty* influence must this solemn *confirmation* of the *New Covenant* have upon us, to *excite* and *quicken* our Piety and Vertue, and render us *actively* zealous of good Works? For when God hath not only *owned* the *New Covenant* by the many *miraculous* attestations he hath given them, but hath also vouchsafed by all those *federal* Rites, that were most *sacred* among men, to oblige himself to *perform* them, we have abundant reason to believe not only that it is *he* that hath *promised* all the good things of this Covenant, but also that he is fully *resolved* to *perform* those promises to us, if we perform the *conditions* of them; since by the *Bloud* of his *own Son* he hath engaged himself to *him* in *our* behalf, and by the *Sacramental* signs of the Body and Bloud of his Son he hath engaged himself to *us* in our *own* persons to perform what he hath promised to the *utmost* punctilio. So that now our Faith in the Covenant stands upon a *firm* and *immovable* foundation, as having not only the *Promise* and the *Oath*, but also the *Seal* of God to depend on; and having all the good things of the Covenant thus solemnly *consigned* to us, what abundant *encouragement* doth it give us to

return to God and our Duty? For now we are not only assured of his pardon and gracious reception, but also of the assistance of his *blessed Spirit* to back and enforce our pious endeavours, & to enable us to conquer all those resistances of flesh and blood with which we are to contend; and to encourage us to contend with all our might, we have an *immortal Crown of Glory* proposed to us as the reward of our victory, and are firmly assured that after we have spent a few moments here in the practice of Piety and Vertue, we shall be removed from hence into that *triumphant* state of *Immortality*, there to reign in unspeakable glory and delight among the blessed Conquerours above, and sing *Hallelujahs* with them for ever. For to all these blessed things we are entitled by the ratifications of the *New Covenant*. Having therefore these great and precious Promises sealed to us by the blood of Jesus, Let us cleanse our selves from all filthiness of Flesh and Spirit, perfecting holiness in the fear of the Lord, 2 Cor. 7.1.

AND thus you see how effectually, the Death of Christ, as it is a Sacrifice for sin, contributes to our reformation. But after all, it must be acknowledged that it contributes only as a concurrent cause with
our

our own endeavours; it doth not work upon us as if we were *dead* Machines, that have no *vital* principle of action in us; nor yet as *necessary* Agents, that have no *free-will* or principle of *self determination*; it *draws* us indeed, but it is with the *cords of a man*, *i. e.* with a powerful *grace* and *persuasion*, but doth not *drive* or *hale* us with any *violent* or *irresistible* Agency. For after all the *powerful* influence of his *Death* to *reform* and *amend* us, we are still in our *own* disposal, and so may *resist* and *baffle* the efficacy of his *Death*, and in *despite* of it continue in our wickedness if we *please*. But if we *do*, it is at our own *eternal* peril, and we must one day expect to *answer*, not only for the blood of our *own* souls, which in despite of the most *powerful* method of saving them we have wilfully *ruined* and *destroyed*, but also for the blood of our *Saviour*, which we have not only *defeated*, but *trampled on*; and if *both* these be brought to our account, it had been better for us not only that *we* had never been born, but that our *Saviour himself* had never been born, since all that he hath done to save us will be brought in judgment against us as an horrid *aggravation* of our *guilt*, to *inflame* the reckoning of

our punishment. So that unless we concur with this great design of Christ by endeavouring our own reformation to the utmost of our power, his Death will not only be as insignificant to our happiness as it is to the redemption of Devils, but even those vocal wounds of his which were made to plead for, will accuse and condemn us, and that eloquent Blood which in its Native Language speaks better things for us than the blood of Abel, will like the Souls under the Altar, raise a cry of vengeance on us as high as the Tribunal of God. Wherefore as we would not find this blessed Sacrifice, which was designed for our City of refuge, converted into an avenger of blood, let us diligently concur with it to our utmost power in this necessary design of our reformation, that so being washed white and clean in the blood of it, we may appear before God holy, and unblameable, and unreprouable in his sight. And thus I have given an account of the first Act of Christs Priesthood, viz. his Sacrifice.

SECT. VI.

Of Christs Intercession, or presenting his Sacrifice to God in Heaven by way of Advocation for us.

I NOW proceed to the *second* Act of our Saviours *Priesthood*, corresponding to that ancient *Priesthood*, in which it was *typified* and *prefigured*, viz. his *presenting* his *Sacrifice* to God in heaven, thereby to *move* God, as our *Advocate*, to be *merciful* and *propitious* to us. In discoursing of which I shall endeavour,

First, To *explain* the *nature* of that *Advocation* which he performs by *presenting* his *sacrificed body* in Heaven.

Secondly, To shew the *admirable* tendency of *this* Method of Gods communicating his *graces* and *favours* to us through the *Intercession* and *Advocation* of our Saviour to *reduce* and *reform* Mankind.

As for the First, viz. the *Nature* of this our Saviours *Advocation* for us in Heaven, it may be thus defined, *It is a solemn address of our blessed Saviour to God the Father in our behalf, wherein by presenting*

to him his own Sacrificed body, and by continuing and perpetuating the presentation of it he doth effectually move and solícite him graciously to receive and accept our Prayer, and to impower him to bestow on us all those graces and favours, which in consideration of his Sacrifice God hath promised to us. For the better understanding of which Definition I shall distinctly explain the several parts of it, which are these four:

First, IT is a solemn address of our blessed Saviour to God the Father in our behalf.

Secondly, THIS Address is performed by the presenting his Sacrificed body to the Father in Heaven.

Thirdly, IT is continued and perpetuated by the perpetual Oblation or presenting of this his sacrificed body.

Fourthly, IN virtue of this perpetual Oblation he doth always successfully move and solícite God; and this,

First, To receive and graciously accept our sincere and hearty Prayers; and,

Secondly, To impower him to bestow on us all those graces and favours which in consideration of his Sacrifice God hath promised to us.

I. THIS Advocat^{ion} of Christ in Heaven is a solemn address to the Father in

OUR

our behalf. And this is implied in the very word *Advocation*; for the proper business of an *Advocate* is to *address* in the behalf of his *Client* to the *Party* with whom he is *concerned*, or to *plead* the *Cause* of his *Client* with some *Person* with whom he hath some *difference*, or from whom he expects some *favour*. Now *St. John* tells us, that we have an *Advocate* with the *Father*, *Jesus Christ the righteous*, 1 John 2. 1. which must therefore necessarily imply his *addressing* to the *Father* in our behalf in order to the *composing* that *difference* which sin hath made between him and us, and to the *obtaining* for us his *mercy* and *favour*. For in this sense the Greek word ὑπὲρ, which we here render *Advocate*, is generally used among all Authors, vide *Outram de Sacrif.* p. 360. And so also the word *Intercession* signifies to *address* for one person to another, in order to the *reconciling* some matter of *difference* between them, or to the *obtaining* from the one some *favour* for the other. And therefore since *Jesus Christ* is said to *intercede* for us at the right hand of God, Rom. 8. 34. this *Intercession* also must necessarily imply his making *application* to God in our behalf. For so the Phrase ἐντυγχάνειν ὑπὲρ, which we render to

intercede for, signifies to *advocate* or *plead* the cause of another; as on the contrary *ἐντυγχάνειν* καὶ doth always signifie to *accuse*, *Rom. 11. 2.* *1 Maccab. 8. 32.* and *1 Maccab. 10. 61.* and *1 Mac. 11. 25.* And consequently when our Saviour is said *ἐντυγχάνειν ὑπὲρ ἡμῶν*, it must necessarily denote his *addressing* himself to God as our *Advocate*, to *plead* our *cause*, and *solicite* our *interest*; and accordingly, *Heb. 9. 24.* we are told that Christ is *entered into heaven it self now to appear in the presence of God for us*, which phrase cannot without infinite force be otherwise understood than of his *appearing* for us as our *Advocate* to God. By all which it appears that in this his *intercession* for us our Saviour *addresses* to God the Father, from whose *bountiful* hands he *procures* and *receives* all those *blessings* and *favours* which he *derives* to us. So that the Father is the *Fountain* whence all our *blessings* *flow*, and the Son is the *Channel* that *receives* them thence, and *conveys* them down to us. For, as he is *Mediator*, the Son can *bestow* nothing on us in his *own* right, *independently* from the Father, whose *Minister* he is, and by whose *Commission* and *Authority* he acts; And since they are all his *Fathers* goods which he *bestows*

bestows upon us, he cannot *justly* bestow them without his *leave* and *consent*, the *obtaining* of which is the great business of his *Intercession*, whereby he continually *moves* and *solicites* the Father to *grant* to him those good things in *our* behalf, which as the *high Almoner* of the Fathers *graces* and *favours* he *bestows* upon us. So that whatsoever he *gives* to *us* he *receives* of the *Father*, and whatsoever he receives of the Father he *procures* by his *intercession* *with*, and *addresses* to him in our behalf.

II. THIS address is performed by the *presenting* his *sacrificed body* to the Father in *Heaven*. For thus, as was shewed before, the High Priests address to *God* for the *People* consisted in *presenting* the *blood* of the *sacrifice* to him, in sprinkling it upon and before the *Mercy Seat*, which which was the *Throne* of the *divine Majesty*. For he made no *verbal* Prayer for them in the *Holy of Holies*, and consequently he performed not his *intercession* by *words*, but by *actions*; and the *principal* action he performed there was *sprinkling* the *blood* of the *Sacrifice*, which action was a very *significant* Intercession, importing *this* Sense, O *God* I *beseech* thee accept this *blood* which I offer thee for the
lives .

lives of thy people which are forfeited to thee. And accordingly our blessed Saviour after he had offered up himself a Sacrifice for our sins upon *Earth*, ascends into *Heaven*, the true *Antitype* of the *Holy of Holies*, and there presents not his *bloud* but his *sacrificed body* to the Father, *that body* which not long before *bled* and *died* on the Cross, and which, as it seems *probable*, carried with it all the *wounds* it received in its *Crucifixion*; for by the story of *Thomas* it is *certain* it retained them after its *Resurrection*. And by thus *presenting* his *sacrificed body* to the Father he did what the High Priest did when he *sprinkled* the *bloud* of his *Sacrifice*, *i. e.* he *interceded* for us with God; and indeed he *interceded* more *prevalently* by this *significant* action than if he had used all the *Eloquence* of *Men* and *Angels*. For his wounds are *vocal*, and his *bloud* *speaks*, yea, and not only *speaks better things* for us than the *bloud* of *Abel* spoke, but also expresses what it speaks far more *powerfully* and *emphatically* than it is possible for any *verbal* Oratory to do. So that by the presenting to his Father his *wounded* and *bleeding* body, which carries with it an *inexhaustible* fountain of *Rhetorique* and *Persuasion*, he makes the most *moving* and

and patheticall intercession for us, the sense of which is *this*, though the full force and Emphasis of it no Language can express, O my Father behold this sacrificed body of mine, which, by thy consent and approbation, hath been substituted to bear the punishment which was due to thee from Mankind; and through the wounds of which I have chearfully poured out the precious blood of God, as a ransom for the sins of the World; for the sake of this blood therefore be thou so far propitious to those miserable sinners it was shed for, as, upon condition they shall repent, to accept it in exchange for the lives of their Souls which are forfeited to thee, to release them from the Obligation they are under to die eternally, and upon their final perseverance in well-doing to crown them with eternal life; and that this blood which at thy command I have willingly shed for them may not, through their inability to repent and persevere, be utterly ineffectual to them, O send thy Holy Spirit to assist their weak faculties, to excite their endeavours, and co-operate with them. This is the Language of Christs sacrificed body in Heaven, and these are the better things which his blood bespeaks for us. For his blood bespeaks those good things for us in Heaven for which he shed it

it upon *Earth*, i. e. the *remission* of our *sins*, and our *eternal life*; of which blessings his *bloud* being the *price* that God had promised to *accept*, his *presenting* it to him in Heaven not only *speaks for*, but humbly *demand*s them, as carrying with it the *unanswerable* claim of an *accepted Price* to a *stated Purchase*. So that this *address* which Christ makes for us to God in heaven is not performed by him after the manner of a *prostrate Supplicant*, with *bended knees*, *up-listed hands*, and *lowly supplications*, but in such a manner as comports with the *Kingly Majesty* he is advanced to, and so as at the same time to *assert* his own *right of purchase* in the blessings he *addresses for*, and yet to *acknowledg* God to be the *supreme fountain* and *disposer* of them. And this the Scripture tells us he performs by *appearing in the presence of God for us*, and *presenting his sacrificed body* to him as a *standing motive to prevail* with him to be *propitious* to us, and to *crown* us with all those *graces* and *favours* in consideration of which he laid down his life for us. And accordingly he is said to *offer himself* to God for us in heaven, *Heb. 9. 25.* and to *offer his own Sacrifice*, i. e. to God in heaven, *for sin for ever*, *Heb. 10. 12.* By which
offering

offering or presenting his Sacrifice to God, he doth at once claim for us by the right of his purchase all those good things for which he paid down the price of his blood, and also by a silent desire pray to God to bestow them upon us, whereby he acknowledges him to be the sovereign disposer of them. So that this significant action of Christs presenting his sacrificed body to God is both a Claim and a Prayer, or rather it is a Prayer backt and enforced with a rightful claim to the blessings he prays for. For so for that particular blessing of the Spirit, he himself tells us, I will pray the Father and he shall give you another Comforter, that he may abide with you for ever, John 14. 16. not that he offers up any other Prayer to the Father but what his wounds and blood continually make, which with incessant importunity do move and sollicite God in our behalf; but his meaning is this, by presenting that Sacrifice to my Father in Heaven, which I am going to offer on the Cross, and by which, among other blessings, I shall purchase of my Father his Holy Spirit for you, I will pray him to send his Holy Spirit to you, I will pray him by my wounds and blood, which are a thousand times more moving and eloquent than

than any *vocal* Prayer I can offer in your behalf; for while *they* pray him to send his *Spirit* to you they lay an undeniable *claim* to what they pray for, as being the dear and *inestimable* price by which I am *putting* his *Spirit* for you. From all which it is evident that this *address* which Christ *now* makes for us to his Father in *Heaven*, consists in the *presenting* his *sacrificed* body to him, by which he both *prays* to him, and *claims* what he *prays* for.

III. IT is by the *continued* and *perpetual* oblation or presentment of this his *sacrificed* body to the Father that Christ *continues* and *perpetuates* this his *address* or *intercession* in our behalf. For the *first* presenting or oblation of his *sacrificed* body in *Heaven* was the *beginning* and *commencement* of his *intercession*, and the *whole* *progress* of his *intercession* is nothing but that *same* oblation *continued* and *perpetuated*. For as the High Priest was *interceding* for the people *all the time* that he was *presenting* the *bloud* of the *Sacrifice* before the Lord, so Christ is *interceding* for us *all the while* that he is *presenting* his *sacrificed* body in *Heaven*. For it is by the *presence* of his *sacrificed* body that he *intercedes*, and therefore so long as his body is *present* in *Heaven*, so long

long he must be *interceding* by it in our behalf. So that between the *Jewish High Priests Intercession* and *Christs* there is *this* vast difference, that the *former* presented himself in the *Holy of Holies* with his Sacrifice, and consequently *interceded* by it, but *once a year*, viz. on the great day of *Expiation*, whereas the *latter* continually presents his Sacrifice in Heaven, and so doth *continually* intercede by it; and whereas the *bloud* which the High Priest presented was so *mean* and *inconsiderable* that the whole *vertue* of it was still spent in *one* Act of Intercession, as not being available enough for him to intercede with it *twice*, insomuch that in every *new* act of Intercession he was still fain to present *new* bloud, the *bloud* of *Christ* was of that infinite *moment* and *value* as that though he makes a *continued* and *perpetuated* Intercession by it, yet the *vertue* and *efficacy*, the *power* and *prevalency* of it with God remains *fresh* and *unimpaired*, so that he needs not sacrifice again that so he may have *new* bloud to present, but with that which he shed 1600 years ago he *still* intercedes for us with the same *effect* and *success* as when he *first* presented it to his Father in Heaven. Upon which account there was no need that he should offer himself

himself often, as the High Priest entered into the holy place every year, with blood of others: for then must he have often suffered, since the foundation of the World; but now once in the end of the world hath he appeared to take away sin by the sacrifice of himself, Heb. 9. 25, 26. So that Christs one Sacrifice being of perpetual vertue and efficacy, and being, as such, perpetually presented to the Father in heaven, he therewithal makes a continued and uninterrupted Intercession for us, and will continue to do so to the end of the World. Hence we are said to be sanctified through the offering of the body of Jesus once for all, Heb. 10. 10. And whereas every Priest standeth daily ministring and offering oftentimes the same Sacrifices which can never take away sin, this man after he had offered one Sacrifice for sins for ever sate down on the right hand of God, vers. 11, 12. and this offering his one Sacrifice for sins in heaven being for ever, it is a perpetually continued act of Intercession for us. For so it is said that he ever lives to make intercession for us, Heb. 7. 25. i. e. he ever lives in Heaven, so as by his perpetual presence there to make perpetual Intercession for us. And upon the account of the perpetuity of this his Priestly Act of Intercession he

is said to have an *unchangeable Priesthood* not barely because he continues for ever, for so he might have done and yet ceased to have been a Priest, but because he continues for ever exercising his Priesthood, or presenting his Sacrifice, Heb. 7. 24. And hence also he is said to be a Priest for ever after the Order of Melchisedeck, that is, not only to be a Royal Priest, as Melchisedeck was, which, as I shewed before, was the proper Character of Melchisedecks Priesthood, but to be a Royal Priest for ever, Heb. 7. 17. For Melchisedeck was not only a Royal Priest, but also a Type or Shadow of an eternal Royal Priest; and that, as he was without Father, and without Mother, without descent, or Genealogy, having neither beginning of days, nor end of life, but made like unto the Son of God, abideth a Priest continually, Heb. 7. 3. where the Phrase *χωρονόμος*, without descent, or Genealogy, explains what is meant, by without Father, and without Mother, i. e. without any Father or Mother mentioned in the Genealogies of Moses; so the Syriac version, whose Father and Mother are neither of them recorded in the Genealogies; in which he very much differed from the Aaronical Priests, whose Fathers and Mothers names were con-

stantly recorded in the Jewish Genealogies, as appears from *Esd.* 11. 62. and so also *Philo* on the Decalogue tells us, *ἡ γένεσις τῶν ἱερέων ἀπὸ ἀβραάμ*, i. e. the descent and Progeny of the Priests is kept with all manner of exactness. So that there being no Genealogy at all of *Melchisedeck* in Scripture, he is introduced into the History like a man dropt down from heaven, for so the Text goes on, *having neither beginning of days, nor end of life*, i. e. in the History of *Moses*, which, contrary to its common usage, when it makes mention of great men, takes no notice at all of the time either of *Melchisedeck's* birth or death; and herein he is made like unto the Son of God, i. e. by the History of *Moses*, which mentions him appearing and acting upon the Stage without either entrance or exit, as if like the Son of God he had abode a Priest continually. So that as *Moses* History treats of *Melchisedeck* without taking any notice of his beginning or end, as if he were a Royal Priest for ever, so *Christ* in truth and reality is a Royal Priest for ever, because by the perpetual Oblation and presenting his Sacrifice to the Father he perpetually exercises his Priesthood, and makes a continued intercession for Mankind.

IV. *THIS* address being made by the continued Oblation or presenting of his *sacrificed body* to the Father, is in the *virtue* thereof always *effectual* and *successful*. For his *Sacrifice*, as hath been shewn at large, was the *price* of his *purchase* of those *blessings* he intercedes for; the *price* which God by a solemn agreement with our Saviour had *obliged* himself to admit and accept. For the *only* blessings he intercedes for, are those which are *specified* in the *New Covenant*, which New Covenant God granted to Mankind in *consideration* of the *meritorious* Death and Sacrifice of our Saviour; and accordingly when he went to offer up himself a Sacrifice for us, he tells us that it was $\kappa\tau\iota\ \tau\omicron\ \omega\epsilon\lambda\omicron\sigma\mu\acute{\epsilon}\nu\omicron\nu$, according to what was determined, or agreed on between his Father and himself, Luke 22. 22. And hence our Saviour tells us, that his Father in *consideration* of what he was to suffer, did $\delta\epsilon\lambda\tau\iota\delta\epsilon\delta\omega\kappa\iota\ \beta\alpha\sigma\iota\lambda\epsilon\iota\alpha\nu$, Covenant to him a Kingdom, Luke 22. 29. which Kingdom includes a *Kingly* power to bestow upon his faithful Subjects the Rewards of his Religion, which are the *blessings* of the *New-Covenant*; and of this Covenant, by which God *obliged* himself in *consideration* of Christs Death to bestow this *Kingly* power upon him, that of

Ddd 2 Heb. 10.

Heb. 10. 7. seems to be intended, then said I, *Lo I come, in the Volume of the Book it is written of me, to do thy will O God;* where *νεφελis βιβλιu*, which we render the *Volume of the Book*, may perhaps be more truly translated the *Instrument, Indenture, or Covenant* that is between thee and me. For so the Hebrew *כְּתוּבָה*, to which the Greek *βιβλιον* answers, signifieth any sort of writing, and particularly a *Bill*, *Deut. 24. 1.* according to which sense, *νεφελis βιβλιu* must here signifie the *volume or folding of a Bill*, or, which is all one, an *Indenture or Covenant*. When therefore he saith, *Lo I come, in the Indenture or Covenant which is between thee and me, by which thou hast bequeathed or covenanted to me a Kingdom, or power to bestow such and such blessings on my faithful Subjects, in this Covenant, I say, it is exprest or written that I should come to do thy will, i. e. to offer up that body which thou hast prepared for me, a Sacrifice for the sins of the World, ver. 5.* And indeed how could it have been foretold of him, as it is *Is. 53.* that he should justify many by bearing their iniquities, and that he should see the travail of his soul, i. e. for our Salvation, and be satisfied, had not the Father obliged himself by Contract and

Covenant

Covenant to justify and save us in consideration of his Sacrifice? And indeed this whole *Prediction* carries with it a *Promise* from the Father to Christ, that upon the consideration of his Death and Sacrifice he should be *effectually* impowered to *save and justify* us.

SINCE therefore the *Sacrifice* of Christ was the great *consideration* upon which the Father granted to him the *blessings* of the *New-Covenant* in our behalf, and since it is by *presenting* that *Sacrifice*, and in the *virtue* of it, that he *intercedes* with the Father for those *blessings* , we may confidently assure our selves he cannot fail of success, because he intercedes with a *righteous* God, of whom by *presenting* to him the *consideration* of his *grant*, he hath acquired a *right* to obtain the *blessings* he intercedes for. For now he intercedes for us with the *price* of our *Redemption* in his hands, so that he doth not act *precariously*, or as a mere Orator that *begs* and *supplicates* without any *claim*, and so may be *denied* and *rejected* without any *injustice*, but whatsoever he *asks* he asks in the *right* of his *Sacrifice*, by *accepting* of which *inestimable* consideration the Father hath obliged himself to *grant* what he asks for. So that now he cannot be *denied* those

Favours which he *craves* in our behalf without manifest *injustice*, because by mutual *Contrast* between himself and his Father he hath *purchased* to himself a *right* to obtain them, and hath *bought* and *paid* for them with his own *blood*. And how can we imagine that the most *just* and *holy* God can ever be so *outrageously* unjust to his own Son, as to be *deaf* to his *Intercessions* while he intercedes in the *right* of that precious *blood* which his Son *freely* paid, and he as *freely* accepted, in consideration of those blessings he intercedes for? It being therefore evident, by what hath been said, that the *Intercession* of Christ is a most *effectual* and *successful* address to the Father to all the *intents* and *purposes* for which it is made, it now remains only that we give an account to *what* intents and purposes it is that he makes this address to the Father:

First, **THEREFORE** it is to *move* and *solicite* him graciously to *receive* and *accept* our *sincere* and *heartly* Prayers; and,

Secondly, To obtain of him *Power* and *Authority* to *bestow* on us all those *Graces* and *Favours* which in consideration of his Sacrifice God hath *promised* us.

I ONE intent or purpose of Christs making this address to the Father is to move and solicit him graciously to receive and accept our sincere and hearty Prayers. For thus the Incense which the Priests offered twice a day upon the Golden Altar, and which the High-Priest offered once a year in the Holy of Holies, was a Symbol or Emblem of the Prayers of the People, which they mystically offered up to God with it; and hence the Psalmist, *Let my prayers be set forth before thee as incense*, Psal. 141. 2. and St. John calls the Odours that filled the Golden Vials *the prayers of the Saints*, Rev. 5. 8. and that the Prayers of the Saints were offered with the Incense upon the Golden Altar is evident from Rev. 8. 3. And accordingly while the High-Priest was offering the Incense in the Holy of Holies, the People in their Court offered up their silent and mental Prayers to God; for so Eccus. 50. 15, 18, 19, 21. we read that while Simon the High-Priest was offering the Incense to God *all the People fell on their faces to the ground, and besought the Lord most High in prayer till the Ministry of the Lord was done, i. e. till the High Priest had offered the Incense; and St. Luke makes mention of the Peoples*

Ddd 4 praying

praying without in the time of Incense. Luke 1. 10. By all which it is evident that this *burning* of the Incense by the Priests and High Priest was nothing but a *mystical* Oblation of those Prayers to God which the People were pouring out while the *Mystery* was performing. Since therefore the High Priest was a *Type* of Christ, and his entrance into the *Holy of Holies* a *Type* of Christs entrance into Heaven, his offering Incense there, which was a *mystical* Oblation of the Prayers of the People, must necessarily be a *Type* of Christs offering and recommending our Prayers to his Father, which he promised his Disciples he would perform when he came to Heaven, Joh. 16. 26, 27. *In that day ye shall ask in my name, and I say not unto you that I will pray the Father for you,* which in our Saviours way of expression (which is, when he mentions two things, to pass by, and seemingly deny the one that so he may the more illustrate and amplify the other, Vide Joh. 12. 4. Joh. 5. 45, 46, 47.) plainly implies that he would, for the Father himself loveth you because ye have loved me. And therefore it is through him that we are said to have access unto the Father; Eph. 2. 18. and by him to have access to the divine grace, Rom. 5. 2. and

in him to have boldness and access with confidence, Eph. 3. 12. and Rev. 8. 3. he is represented as that Angel of the Covenant who at the Golden Altar before God doth offer up the prayers of the Saints, incensed by the merit of his Sacrifice. For it is the Sacrifice of Jesus that hallows and consecrates all our prayers and good works, the best of which have so many sinful defects and imperfections cleaving to them, as would render them abominable to the pure and holy God, were they not purged and expiated by this great Propitiation. And though Prayer be a duty we stand eternally obliged to by our continual dependence upon God, yet in this degeneracy of our Nature there are so many sins do still accompany our Prayers, as that were they not expiated by some very acceptable and meritorious satisfaction, the cry of them would drown the cry of our Prayers, and for ever hinder their access to the divine ear and acceptance. So that it is only in the vertue of that Sacrifice with which our Saviour intercedes for us in Heaven that our Prayers have admittance thither; it is his blood alone that purifies our polluted Supplications, and out-cries the guilt of those sins that go along with them. For by presenting that
Sacrifice

Sacrifice to his Father with which he made *satisfaction* for our sins on the *Cross*, he continually moves and solicites that those sinful defects which cleave to our Prayers may be *pardoned* and *remitted*; upon which motion of his our Prayers are continually *purged* from the guilt of those defects, and thereupon *introduced* into the divine acceptance as pure and innocent, spotless and unblemished devotions. And as by presenting his *Sacrifice* he purges the guilt of our Prayers, so he enforces and seconds them. For, as hath been shewn before, the very presenting his *Sacrifice* is a *Symbolical* Prayer for those very blessings which we pray for; and not only so, but a Prayer that is enforced with a just claim, and doth plead the right of *Purchase* to all the blessings it sues for, and so cannot justly be *denied* or *rejected*. And when he thus prays with us, and continually joyns the cry of his *Bloud* to the cry of our Prayers, we may safely depend upon it that we shall prevail and find free access to the Throne of Gods grace and acceptance. And hence we are said to have boldness to enter into the *Holy of Holies*, that is, to draw near by Prayer to God, by the *Bloud* of *Jesus*, by a new and living way which he hath consecrated for us through
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the vail, that is to say, his flesh, Heb. 10. 19, 20. And our Saviour himself assures us that whatsoever we shall ask in his name he will do it; and again he repeats it, If ye shall ask any thing in my name I will do it, Joh. 14. 13, 14. that is, he will procure it for us by joyning his Intercessions with our Prayers, for so verse 16. he explains himself, I will pray the Father.

II. THE other intent and purpose of his making this *Address* or *Intercession* for us to the Father, is, to obtain of him *Power* and *Authority* to bestow on us all those *graces* and *favours* which in consideration of his Sacrifice God hath *promised* us. It is not to move the Father to bestow on us the blessings of the New Covenant immediately with his own hand that our Saviour intercedes, but to empower himself, as *Mediator* between the Father and us, to bestow them upon us, according to the *terms* and *conditions* upon which they are *proposed* to us. For though it is most certainly true that every good and perfect gift comes down from above, even from the Father of Lights, yet it is as certain that they come not down to us from the Father immediately, but are all derived to us through the hands of the Son, who by his continual Intercession obtains continual power

power and authority of the Father to *derive* and *confer* on us all those heavenly gifts. So that as the *High Priest* when he had presented the *bloud* of the *Sacrifice* in the *Holy of Holies* was *Authorized* by God to *bleſs* the people, *vid.* 1 Chro. 23. 13. even so our blessed Saviour by presenting his *meritorious Sacrifice* in *Heaven*, and in the *vertue* thereof *interceding* for us with the Father, is *continually* authorized by him *effectually* to *bleſs* us, *i. e.* to *confer* on us the *bleſſings* of the *New Covenant* upon the *terms* and *conditions* that they are therein *proposed*. For this power he obtains of God by his *perpetual Intercession*; and hence he is said to be able to *ſave* all those to the utmost that come unto God by him, seeing he ever lives to make *intercession* for us, Heb. 7. 25. where his power, or ability to *ſave* us to the utmost, *i. e.* to *confer* on us all the *bleſſings* of the *New Covenant*, is expressly attributed to his ever living to make *intercession* for us, which is a plain Argument that the *intent* of his *Intercession* is to *move* God to *authorize* him to *ſave* us, seeing that in answer to his *Intercession* he is continually *impowered* and *authorized* thereunto. For it is to be considered that this power and authority, and the *exercise* of it, appertains to his
Kingly

Kingly Office, which he first arrived to, and still continues in by virtue of his *Intercession*; and indeed herein consists the *Royalty* of his *Priesthood*, in that by *interceding* for us as *Priest* in the virtue of his *Sacrifice*, and continuing to do so, he first obtained, and still continues vested with *Kingly Power* and *Authority* to bestow on us those heavenly blessings he intercedes for; and it is to this purpose that he intercedes not that the Father would bestow them on us immediately, but that he would put and continue it in his power to bestow them, as *Mediator* between the Father and us; so that he acquired and holds his *Royalty* by his *Priesthood*, and that *Kingly Power* by which he gives us the blessings of the *New Covenant* God gave and continues to him by way of answer and return to his *Priestly Intercession*. And hence he is said upon his offering one sacrifice for sin for ever, i.e. upon the perpetual Oblation of his Sacrifice in Heaven, to have sat down on the right hand of God, i.e. in the Throne of his *Kingly Power* and *Authority*, Heb. 10. 12. and accordingly Eph. 4. 8. we are told that upon his ascending up on high, i.e. to present his sacrificed body in heaven, he lead captivity captive and gave gifts unto men, which

which necessarily implies that he had received power and authority from his Father to give them; and so *Psal.* 68. 18. whence these words are quoted, expresses it, *He received gifts for man, i. e.* upon the presenting his Sacrifice, as Priest, he received of the Father those Gifts for men which by his Kingly power he afterwards distributed among them. So that what he gives by his Kingly power, he receives by his Priestly, and both the gifts which he gives, and the authority by which he gives them, are the fruits and returns of that perpetual Intercession which he makes by his Sacrifice. And that by his Intercession our Saviour hath acquired this Royal power of giving us the blessings of the New Covenant he himself doth plainly enough intimate; for thus of the Spirit, which is one of those great blessings, he tells his Disciples, *It is expedient for you that I go away, i. e.* to Heaven to intercede for you, for if I go not away the Comforter will not come, *i. e.* he will not come but upon my Intercession; but if I depart I will send him unto you, namely, by that Royal Authority which upon my Intercession I shall receive from the Father, *Joh.* 16. 7. And accordingly St. Peter tells the Jews that Christ being exalted by the right hand of

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of God, and having received of the Father the promise of the Holy Ghost, i. e. upon his Intercession in Heaven, he hath shed forth this which ye now see and hear, i. e. the miraculous vertues of the Holy Ghost, Acts 2. 33. And so for remission of sins, he tells us, that he hath the Keys of hell and death, Rev. 1. 18. i. e. power to bind or loose, to pardon or condemn; and lastly for eternal life, he expressly tells the Church of Laodicea, *To him that overcomes will I grant to sit with me on my Throne, even as I have overcome, and am sate down with my Father on his*, Rev. 3. 21. By all which it is abundantly evident that Christ hath a Royal power delegated to him from the Father upon his intercession, to grant and bestow all the blessings of the New Covenant upon those that comply with its terms and conditions. For so all the graces and favours of God are in Scripture said to be derived in, by, or through Jesus Christ; for so Eph. 1. 3. God the Father is said to bless us with all spiritual blessings in or through Christ; and Rom. 6. 23. Eternal life is said to be the gift of God through Jesus Christ our Lord; and we are said to be heirs of God, or inheritors of his blessings, through Christ, Gal. 4. 7. which plainly implies, that though it is from
God

God the Father *originally* that all our mercies are derived, yet it is *through* God the Son *immediately* that they are all derived to us, and that whatsoever God bestows upon us he bestows by the hand of Jesus Christ, whom upon his first Oblation of his *precious* Sacrifice in heaven, and *continual* intercession with it, he constituted and continues the Royal distributor of all his graces and favours to the World. And therefore since there is no doubt but that *that* which he obtains by his intercession is the thing which he intercedes for, it necessarily follows, that the thing which he intercedes for is power to bestow on us the blessings of the New Covenant, because he hath *actually* obtained that power by his Intercession.

HAVING thus given as plain and as brief an account as I could of this second Priestly Act of our Saviour, *viz.* his Intercession for us in Heaven by the continual Oblation of his Sacrifice there, I proceed in the second place to shew the admirable tendency of this method, of Gods communicating his Graces and Favours to us *through* the intercession of our Saviour, to reduce and reform Mankind; which will plainly appear by considering the following particulars:

First,

First, *THIS* method naturally tends to excite in us a mighty awe and reverence of Gods Majesty.

Secondly, *IT* also tends to give us the strongest conviction of Gods hatred and abhorrence of our sins.

Thirdly, *IT* also tends most effectually to secure us from presuming upon Gods mercy while we continue in our sins.

Fourthly, *IT* tends to encourage us to draw near to God with Chearfulness and freedom.

Fifthly, *IT* tends to give us the most ample assurance of his gracious intentions towards us if we repent and return to our duty.

I. *THIS* method of Gods communicating his Favours to us through our Saviours intercession is naturally apt to excite in us a mighty awe and reverence of the divine Majesty. For in this degenerate condition wherein our Nature is inverted and turned upside down, and our sensitive faculties have got the ascendant of our Reason, rational Objects have incomparably less force on, and prevalence with us, than material and sensitive, And hence it is that we are so unapt to be affected with the Majesty of God, though in it self infinite and incomprehensible;

E e e because

because it being *purely spiritual* is objected only to our *Faith* and *Reason*, and doth not *strike* upon our *sense* with the *Rays* of a *visible* glory. And hence it was that under the *Old Testament* God so frequently exhibited himself to mens eyes, in *sensible* appearances, as particularly sometimes in a *humane shape*, and sometimes in a *body of light* or of *shining flame*, that so by making an *impression* of his great Majesty on their *sense* he might affect them with a *sublime awe* and *dread* of it. And for the same reason that he *conversed* with them in these *sensible* appearances, he also *treated* with them by a *Mediator* on Mount *Sinai*; for God commanded that bounds should be set round about the Mountain which the People were forbid upon peril of death to *break through* unto the Lord to gaze, and only *Moses*, their *Mediator*, together with his Brother *Aaron*, were permitted to *ascend* the Mount, and to have *immediate* access to him; and by thus keeping them at a *distance* from his *sacred* presence, and only suffering them to *approach* him by their *Mediator*, he took an effectual course to inspire their minds with a reverential awe of his *divine Majesty*, which is in it self so infinitely *sacred* and *August* that it seems it would have been

been an high *Prophanation* in them to have conversed with it *immediately*. And accordingly God by keeping us at a *distance* from him, and allowing us to have access to him *only* by our *Mediator*, expresses the *greatness* of his *Majesty*, which is too *sacred* to be mingled in conversation with us, too *sublime* to admit of the *immediate* addresses of poor Mortals, yea, and which no Mortal must approach without the *Mediation* of his own *Eternal Son*; for thus *Plato* in his *Sympos.* gives it as an instance of the Majesty of God, Θεὸς ἀνθρώπων ἢ μίγνεται, ἀλλὰ διὰ Δαιμονίων πάντα ἔστιν ὁμιλία ἢ ἡ διάλεκτος. Θεοῖς πρὸς ἀνθρώπους. i. e. God doth not mingle himself with men, but all the converse and intercourse between him and us is transacted by the *Mediation* of Demons. And if it were thought so great an instance of Gods *Majesty*, that he would not be approached by us without the *Mediation* of *Angels*, to what an *infinite* height must he be *exalted* above us, when no less a person than he who is *God-man* can so much as give us access to him, or present our *Prayers* and *Supplications* at his feet. O! what an *awful* sense therefore of the *Majesty* of God should this consideration beget in our minds! For how can we

E e e 2 think

think of him without *dread* and *reverence* when we consider how he is *secluded* by the infinite *sacredness* of his own Majesty from all immediate *converse* and *intercourse* with us, and how he is *exalted* so infinitely *above* us, as that we cannot have access to him so much as by our *Prayers* and *Supplications* without the interposition of a *Mediator* who is *greater* than the *greatest* of all the *Kings* on *Earth*, or *Angels* in *Heaven*? Surely he who can *thus* think of God without being *struck* into a profound *awe* and *reverence* of his Majesty, must have a mind so *hardened* against all the *impressions* of *Reason*, as that no *wise* thought can ever *move* or *affect* it.

II. THIS method of Gods communicating his favours to us through our Saviours Intercession tends also to give us the *strongest* conviction of Gods *hatred* and *abhorrence* of our *sins*. For doubtless to convince us how *deeply* he *resents* our *sinful* behaviour towards him, the most *effectual* course he could take, next to that of *banishing* us from his presence *for ever*, was to *exclude* us from all *immediate* intercourse with him, and not to *admit* of any more *addresses* or *supplications* from us but by the *hand* of some *Mediator*.
Hereby

Hereby he plainly demonstrates how infinitely *pure* and *abhorrent* to sin his nature is, that he will not suffer a *sinful* Creature to come near him but by *Proxy*, nor accept of a *service* from a *guilty* hand, nor listen to a *Prayer* from a *sinful* mouth, till it is first *hallowed* and *presented* to him by a *pure* and *holy* Mediator. If therefore we are not infinitely *conceited* of our selves, this procedure of his cannot but lay us *low* in our own eyes, and make us *deeply* sensible of our own *vileness* and *baseness*. For how infinitely *detestable* must our *sins* be in his eyes, when notwithstanding all his *kindness* and *benevolence* towards us, he keeps us at such a *distance* from him, and will not be prevailed with, without some *powerful* intercession, so much as to *hear* our *Prayers*, or to have any kind of *communication* or *intercourse* with us? And accordingly you find that when the three Friends of *Job* had treated him so *despitefully* and *uncharitably*, God to manifest his *displeasure* against them, commands them to make use of *Jobs* Mediation, *Job* 42. 7. *My wrath*, saith he to *Elephas*, *is kindled against thee*, and against thy two Friends, for ye have not spoken of me the thing that is right, as my servant *Job* hath: therefore take unto you seven

Bullocks and seven Rams, and go to my servant Job, and offer up for your selves a burnt Offering, and my servant Job shall pray for you, for him will I accept, lest I deal with you after your folly; as if he should have said, that you may see how ill I resent your severe and cruel usage of that good man, know, that if you offer to address to me immediately for your selves, I will certainly throw your Prayers back upon your faces; as therefore you hope to be restored to my favour, go to that injured Friend of yours, and beseech him to mediate for you, and I will hear him though I will not hear you. And after the same manner doth God manifest his high displeasure against our sins, that he will not suffer us to approach him immediately, to present our Petitions to him with our own hands, but will have them all presented to him by a hand that is more acceptable to him than our own, and not only so, but by the greatest and most acceptable hand in the World, even that of his own Eternal Son, the Son of his Essence and delight, in whom he is for ever well pleased. For it is through him alone that we have access to the Father, whom our sins have so horribly incensed against us, that no Advocate in Heaven or Earth,
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less *great* and less *dear* to him than his own Son, can prevail with him to be *reconciled* to us upon our most *unfeigned* repentance, or so much as to *accept* of our *humble* Supplications: O good God! what a *woful* distance have my *sins* made between *thee* and *me*, that notwithstanding the infinite *goodness* and *benignity* of thy nature I cannot be *admitted* to thee, nor *expect* any *favour* at thy hands upon any less *powerful* *interest* or *application* than that of thine only begotten Son; but O *stupid* creature that I am, to make *light* of those *sins* that have so highly *incensed* thee against me, that *none* in Heaven or Earth but only *that* dearly beloved Son can *prevail* with thee to cast a *propitious* eye on me, or so much as to give me *access* to the *footstool* of the *Throne* of thy grace!

III. THIS way of Gods communicating his favours to us *through* the intercession of Christ is also most apt to *secure* us from *presuming* upon Gods *mercy* while we *continue* in our *sins*. There is no one thing doth more universally *obstruct* the *reformation* of men than their confident *presumption* that God will be *merciful* to them notwithstanding they *persist* in their *rebellions* against him. For all men have a *natural* notion of the infinite *goodness*

and *benevolence* of the Divine Nature, together with which all *bad* men have a *natural* desire to *sin* without *disturbance*; when therefore their *Conscience* begins to *clamour* against their *wickedness*, and to *vex* and *persecute* them for it, the *mercy* of God is the usual *Sanctuary* they fly to. Peace *froward* *Conscience*, cry they, God is a most *gracious* and *merciful* Being, *hard* to be *provoked*, and *easie* to be *pacified*; fear not therefore, *his* *mercy* is infinitely greater than my faults, and I am sure so good a God as he is can never find in his heart to *destroy* his *Creature* and *Offspring* for such *Peccadillo's* as these. With such presumptions as these they commonly *lull* their *Consciences* *asleep*, and so *sin* on *securely* in despite of all the *threats* and *warnings* of Heaven that *Thunder* about their ears. Now to *prevent* such presumptions as these, and *dash* them quite out of *countenance*, there is no consideration in the world can be more *effectual* than *this* of Gods communicating his mercies to us *through* the *intercession* of our *Saviour*. For if, notwithstanding the *goodness* of his *nature*, he will not be *propitious* to us, no not upon our *repentance*, without being *moved* thereunto by the *powerful* *intercession* of his own Son, how can

can we ever expect that he should be propitious to us whether we *repent* or *no*? Is it likely he should be more indulgent to us for our *own* sake than he is for his *Sons* sake and our *own together*; or that, when all that his *Son* can obtain for us is to *receive* us into *favour* in case we will *lay down* our *Arms*, that we by our *own* interest should prevail with him to *receive* us while we *persist* in our *obstinacy* and *rebellion*; in short, if our *repentance*, which is the *best* thing we can render him, be not *sufficient* to move him to pardon us without being *seconded* and *enforced* with the powerful *Oratory* of our Saviours *Intercession*, what should move him when we have neither *repentance* nor a *Saviour* to *intercede* for us? For our Saviour will not *intercede* for us unless we *repent*, and our *repentance* will not prevail for us unless he *intercede*; what hope have we therefore while we continue *impenitent*, when our *repentance* *it self*, which is the best thing we can do to move God to be propitious to us, is *insufficient* without Christs *intercession*, and when without our *repentance* Christ will not *intercede* for us; and if the *tears* of a *penitent* suppliant will not prevail with him without an *Intercessor*, what hope is there that the *affronts*
of

of an *impenitent* rebel should? But suppose we might reasonably presume upon the *benignity* of Gods *nature* that *he* will be propitious to us *notwithstanding* our *impenitence*, yet it is to be considered that *now* he hath placed the *dispensation* of his *mercy* in the hand of a *Mediator*, who is not left to dispose of it *arbitrarily*, as he shall think *fit*, but is *confined* and *limited* to dispose of it only to *penitent* offenders. For Christs *Trust* can extend no farther than to dispence Gods *mercy* to us upon the *terms* of that *Covenant* of which he is *Mediator*, which *Covenant* proposes *mercy* to us only upon condition of our *repentance*. So that *now* we can expect no *mercy* from God but what passes through the *hands* of Jesus our *Mediator*, who cannot, without *violating* his *trust*, dispence the *mercy* of God to us except we *repent* and *amend*. For now God cannot dispence his *mercy* to us *immediately*, without *displacing* his Son from his *Mediatorship*, and his *Son* cannot dispence his *mercy* to us *unconditionally*, without *transgressing* the *bounds* and *limits* that are prescribed to him; and therefore since God hath restrained *himself* to dispence his *mercy* only *through* his Son, and restrained his *Son* to dispence it only to *penitents*,

penitents, for us to *presume* upon the mercy of God while we continue *impenitent*; is the greatest *nonsense* in the world; it is to suppose either that God will *cancel* the *Oeconomy* of his mercy for our sakes, and *resume* the *dispensation* of it immediately into his *own* hands, merely to *favour* and *encourage* us in our Rebellion against him, or that Christ will *betray* the *trust* which his Father hath reposed in him, and disperse his mercy to us *contrary* to his Orders; that is, either that God the Father will *depose* his Son for our sakes, or that God the Son will be *unfaithful* to the Father for our sakes, both which suppositions are equally *absurd* and *blasphemous*. Whilst therefore God proceeds with us in this *established* method of granting his mercy to us *only* through his Son, and confining his Son to disperse it to us *only* upon the conditions of the New Covenant, to flatter our selves with hopes of mercy while we continue *impenitent* is to presume both against *reason* and *possibility*.

IV. THIS way of Gods communicating his Favours to us through the *mediation* of Christ is also most apt in it self to *encourage* us to approach him with *Chearfulness* and *freedom*. For it is a *natural* effect of *guilt* to suggest to mens minds *dreadful* and

and *anxious* thoughts of God, and whilst we are under *such* thoughts of him, how is it possible for us to approach him *immediately*, and without any *Friend* or *Advocate* to *introduce* and *speak* for us, with any *cheerfulness* or *freedom*? For with what *confidence* can I address to an *incensed* and *offended* God, purely upon my own *fund* or *interest*, when I am *conscious* of a thousand times more *evil* in me to *provoke* him against me, than of *good* to *recommend* me to his favour? Unless therefore I am secured of some *powerful* friend in heaven, that is infinitely more *acceptable* to God than I can *modestly* hope to be, and that will *agitate* for me, and *solicite* my cause with all his *power* and *interest*, my sense of the innumerable *provocations* I have given him to *turn* his *back* upon me, must either render me quite *desperate* of *success* at the Throne of his grace, or cause me to approach it with *unspeakable* *horror* and *confusion*. So that my *intercourse* with God must either be wholly *interrupted*, or rendred very *difficult* and *uneasie* to me; because my *slavish* dread of him must either *chase* me from his Altars, or *drag* we to them with *violence* and *reluctancy*. And hence it is that under the sense of our *guilt* we *naturally* fly to the *Intercessions* of others whom

whom we believe to have *more* interest with God than *our selves*; because we cannot *modestly* promise our selves a free admittance and access to him upon our own account. Which probably was the Reason of the first institution of *Demon-worship*, among the *Heathens*, whose minds being *stung* with the sense of their own *guilts*, they were not able to approach God without fearful *dispondence* and *anxiety*; whereupon they began to *cast about* (as it is *natural* for *guilty* minds to do) how they might procure some *other* Beings, that were in great favour with God, to interpose with him in *their* behalf; and having learned by an universal Tradition that there was a sort of *middle* Beings, called *Angels* or *Demons*, between the Sovereign God and *Men*, they began to *address* to these, and to *bribe* them with *Sacrifices* and *sacred honours* to *intercede* with God in their behalf. And hence *Apuleius de Dæmon. Soc.* calls these Demons, *Mediæ potestates per quas & desideria nostra & merita ad Deos commeant; inter terricolas cælicolasque vectores hinc precum inde donorum; qui ultro citroque portant hinc petitiones inde suppetias, seu quidam utrumque interpretes & salutigeri;* i. e. "They are middle powers by whom
 " our

“ our desires and merits are presented to
 “ the Gods ; they go between Heaven and
 “ Earth, and carry from hence the Prayers of
 “ men, and from thence the Gifts of God ;
 “ from Earth they go with Petitions, and
 “ from Heaven they return with Supplies ;
 “ or they are the Interpreters of both
 “ Worlds, that do continually carry and
 “ report the mutual salutations of both
 “ to each other. By which it is evident
 that they thought it very necessary, in
 order to Gods *accepting* their *addresses*,
 that they should be *presented* and *recom-*
mended to him by some *better* Beings
 than *themselves* ; their *guilty* minds, it
 seems, *suggesting* to them that it would
 be high *presumption* for such great offen-
 ders as themselves, to *approach* the divine
 Majesty without being *introduced* and
Patronized by some more *pure* and *holy*
 Beings. And I am very apt to think that
 the great cause of that *Spirit of bondage*
 which possessed the ancient Jews, and
 rendred them so *diffident* and *tremulous*
 in all their *approaches* to God, was their
 want of an *explicite* knowledge of the
Mediator. For what *dismal* and *melan-*
choly expostulations do we frequently
 meet with in their addresses to God ; such
 as, *Wilt thou be angry for ever ? Hast*
thou

thou forgotten to be gracious? Wilt thou remember thy loving kindness no more? Which plainly shews, that their *guilt* suggested to them such *frightful* apprehensions of God, as did very much *cramp* their *hope* and *confidence* in him. And hence the Apostle opposes this *Spirit of bondage* in them to that *Christian Spirit of Adoption*, by which we cry *Abba Father*, i.e. by which we approach God with great *freedom* and *assurance*, and go to him as *Children* to a *kind* and *merciful* Father, *Rom. 8. 15.* Now if you would know from whence this *Christian freedom* and *assurance* proceeds, the Author to the *Hebrews* will inform you, *Heb. 10. 21, 22.* Having therefore an *High-Priest* over the *household of God*, i.e. to mediate and intercede for us, let us draw near with a true heart and full assurance of faith; and *Heb. 4. 14, 15, 16.* the Apostle urges our having a *compassionate High-Priest in Heaven* to intercede for us, as an argument to encourage us to come boldly to the *Throne of grace*. And indeed what greater encouragement can we have to draw nigh unto God with an humble confidence, than this consideration, that the highest Favourite he hath in Heaven or Earth is our Advocate; and that he is not only infinitely concerned for us,

us, as being *akin* to us by *nature*, and having a *compassionate* sense of our *infirmities*; that he doth not only imploy in our behalf all the *favour* and *interest* he hath with God as he is the *Son* of his *Essence*, and the *Object* of his *delight*, but that he *ever* intercedes for us in the *right* and *vertue* of that *Meritorious* *Sacrifice* with which he *bought* and *purchased* all those heavenly blessings he intercedes for. So that *now* all we have to do is to *return* to God by an *unfeigned repentance*, which if we *do*, he stands *engaged* to *undertake* our *cause*; and what may we not expect from the *Patronage* of so *great* and *powerful* a Mediator? For how *great* soever our *past sins* are, his *interest* in Heaven is far *greater*; how *loud* and *clamorous* soever our *past Provocations* are, his *Bloud* and *Wounds* are far *louder*; and how *importunately* soever our *past guilts* may *imprecate* the divine Vengeance upon us, his *Intercessions* do far *more* importunately and prevalently *deprecate* it. So that now we cannot reasonably doubt of a *free* admission to God in *any* case whatsoever wherein our Saviour will make use of his *interest* for us with God, and therefore since in *all* cases he doth continually imploy his *interest* for us but *only* in that of our *impenitence*;

impenitence, every *Penitent* sinner in the World hath a *door of access* set open to him by the *Intercession* of *Jesus*, through which he may *freely* enter, and with an *humble* confidence apply himself to God for *mercy*, and for *grace to help him in the time of need*. Thus by the *Mediation* of our *Saviour* God hath taken off that *Imbargo* which mens *guilts* had laid upon their *commerece* with *Heaven*, and made way for a *free* and *generous* intercourse between himself and his *Creatures*.

V. And lastly, *THIS* way of communicating his *Favours* to us through the *Mediation* of *Christ* is most apt to *assure* our *dissident* minds of Gods gracious *intentions* to perform to us all the *good things* which he hath *promised* us upon our performing the *conditions* of them. It is true, if God had only *promised* them, we should have had abundant reason to *believe* him on his own bare *word*, without any farther *security*; but alas to be *dissident* and *distrustful* is the *inseparable* property of *guilty* minds, and so great is our *guilt* and *ill* desert, and so *inestimable* are the *blessings* and *favours* which God promises us, that when we reflect upon *both*, and compare them together, it so *confounds* our *Reason*, and *astonishes* our *Faith*, that notwithstanding

standing *all* the security God hath given us, we can *hardly* believe without *trembling* and *diffidence*. So that had not God given us some *other* security besides that of his own bare *word* and *promise*, it would have extremely *puzzled* our *Faith* to believe that God *sincerely* intended such *mighty* goods for such *unworthy* Subjects. For when ever we reflected on our own *guilt* and *ill-desert*, we must have looked upon God as our *adverse Party*, as one that was concerned only for his own *right* and *honour*, to *retrieve* from us that natural *homage* we *owed* him, and had hitherto unjustly *detained* from him; and we should have been but too apt to *suspect* that when once he had obtained *this* end of us, he would be much *less* concerned to make good *our* right to *his* promise than he was to recover his *own* to *our* duty. Now although this had been a most *unreasonable* suspicion after the *God of Truth* had passed his *word* to the *contrary*, yet there is nothing so *unreasonable* which *guilty* minds are not apt to *suspect*; and therefore out of great *condescension* to this *pittiable* infirmity of his *sinful* Creatures, God thought meet, upon his entrance into a *New Covenant* with us, not only to *oblige* himself *thereby* to bestow

bestow on us the most *inestimable* favours if we performed *our* part, but also to put the *making good* of his Obligation into a *third* hand, namely, into the hand of a *Mediator*, who by the nature of his *Office* is as much obliged to secure *our* right as *Gods*, as being *equally* concerned for *both* parties; as well that *God* should make good to *us* what he hath *promised*, as that *we* should make good to *him* what he *requires*. So that *now* we have no longer to do with *God* *immediately* as our *adverse* party, but all our intercourse with him is by a *Mediator*, who by his *Office* is obliged to be on *our* side as well as *Gods*, and to see that what he hath *promised* be performed to *us*, as well as that what he *requires* be performed by *us*. And hence our Saviour is called the *Mediator of the New Covenant*, and the *Mediator of a better Covenant*; which expressions plainly bespeak him to be an *authorized* security on *both* sides for the *mutual* performance to each other of what they stand respectively *obliged* to by this Covenant; and hence also he is called the *Sponsor or Surety of a better Covenant*, because he stands *engaged* for the performance of *both* Parties, so far as it was *possible* for him to *oblige* them thereunto;

for us, to oblige us by the *strongest* motives to *repent* and *persevere* in *well-doing*; and for God, to oblige him by the most *powerful* pleas to *pardon* and *crown* us with *eternal life*; the *later* of which he performs by his *Intercession*, wherein by continually *pleading* that precious *bloud* which God hath long since accepted in *consideration* of our *pardon* and *eternal life*, he continually obtains *Power* and *Authority* from God to *bestow* on us the blessings he *intercedes* for. So that *now* we have not only Gods *Word*, but also the *Suretiship* of our *Saviour* to *depend* on; who not only stands *engaged* to us for God, that he shall *perform* all his *promises* to us, but hath also *right* and *power* upon the just *claim* of his *Sacrifice* to *oblige* him to perform them. So that, as God, in *condescension* to the *pitiabie* diffidence of *guilty* minds, hath been graciously pleased to *seal* his *Promises* with his *Oath*; so, that he might leave us no *umbrage* of *distrust*, he hath superadded to *both* the *collateral* security of a *Mediator* for the performance of them; of a *Mediator* that hath *purchased* of him all the blessings he hath *promised* us, and *paid* for them with his own *bloud*, and so is not only *obliged* to sue for them at the *Throne* of his *grace*, but

but also *Authorized* to *claim* them at the *Tribunal* of his *Justice*; and, in a word, of a *Mediator* in whose *hands* he hath actually *deposited* all the blessings he hath promised us, and made his *Executor* in *trust* for the performance of his *bequests* to the *heirs* of *promise*. So that *now* to *distrust* the performance of his *Promise* to us, is not only to *suspect* Gods *Word* and his *Oath*, which are altogether as *sacred* and *inviolable* as his *Godhead*, but also to *question* the *security*, and *arraign* the *fidelity* of a *Mediator* that *died* for us; that *purchased* for us with his own *bloud* all the blessings which God hath promised us, by vertue whereof he not only *rightfully* claims them of God, but hath also *actually* received them in *our* behalf. So that *now* we cannot be *defeated* of them unless *he* will *with-hold* them from us, and he cannot *with-hold* them from us without *violating* his *trust*, since it is for *us*, and in *our* behalf that God hath deposited them in *his* hands; and can we imagine that he who was so *true* and *kind* a friend to us, as to lay down his life to *purchase* them for us, will be now so *unkind* and *unfaithful* together, as to *detain* them from us, when God hath *intrusted* him with them in *our* behalf, and fully *impowered*

and *authorized* him to bestow them upon us? Having therefore the *security* not only of Gods *Promise* and *Oath*, but also of our Saviours *kindness* and *fidelity*, for the performance of Gods part of the New Covenant if we perform *ours*, what an infinite encouragement must it give us to *forsake* our *sins*, and *return* to our *duty*? For now, if we *repent*, we have no more reason to *question* Gods *pardoning* and *forgiving* us; if we *persevere* to the end in *well-doing*, we have no more cause to *doubt* of his crowning us with *eternal happiness*, than we have to distrust our present *being* and *existence*. If therefore the most *ample* assurance that God *himself* can give us of *his* mercy and *our* happiness, hath any force in it to oblige us to *repent* and *amend*, *this* our Saviours *Intercession* you see *fairly* proposes to us; so that if this proposal doth not *effectually influence* our *hope*, and thereby *excite* and *animate* our *endeavours*, it is impossible that any encouragement should ever *move* or *affect* us.

AND thus you see, in all these several particulars, how *effectually* this way of Gods communicating his Favours to us through the *Intercession* of our Saviour, tends to our *reformation* and *amendment*; what

what a *fruitful* Topick of *motives* it is to induce us to *repentance*; and how *pathetically* it *addresses* to every *affecti- on* in us that is *capable* of *persuasion*; what *awful* and *reverential* thoughts of Almighty God it *suggests* to our minds, to *dispose* our *stubborn* Wills to an *humble* submission to him; what a *horrible* representation it makes of our *sins*, and of Gods *wrath* and *indignation* against them, and what a *dreadful* alarm it gives to our *fear* to *rouse* and *awake* us out of our *sinful* security; And, in a word, how *powerfully* it *encourages* us to *draw near unto God*, and to make our *addresses* to him with an *humble* and *generous* freedom, and what *vast* assurances it gives to our *hope* of his *gracious* intentions towards us, if we *repent* and *amend*. All which considered, one would think it were *impossible* for any man that *believes* and *understands* this *wonderful* method of mercy, not to be *moved* and *affected* by it; and certainly that man who hath *obstinacy* enough to *withstand* all its *persuasions*, and *finally* to *defeat* and *baffle* those *powerful* attempts which it makes to *reclaim* him, is a Creature not to be moved by *Reason* and *Argument*. For in *this* he hath conquered the *greatest* motives of all sorts that can be

urged to *persuade* men, and when once he is got beyond the *reach* of *persuasion*, and no motive of *ingenuity*, or *hope*, or *fear* can *affect* him, his condition is *desperate*, and his obstinacy *incurable*. Wherefore, as we would not *finally* disappoint this *wonderful* contrivance of God to *reclaim* us, and *thereby* render our selves for ever *desperate*, let us *at length* be persuaded *seriously* to consider the *Motives* and *Arguments* it proposes to us, and never to cease *urging* and *pressing* them upon our own souls, till they have *conquered* our *obstinate* Wills and *prejudiced* Affections, and finally *captivated* us into a *free* compliance with their *powerful* persuasions. For if through our wilful *neglect* and *inconsideration* this mighty project of mercy prove utterly *unsuccessful* with us, it is certain we have sinned our selves past all *hope* of *recovery*, and it will be *in vain* to make any *farther* experiment on us. And when we have once *baffled* this *last* and most *powerful* remedy of the divine Goodness, what remains but that it should *give* us *up*, and utterly *abandon* us to the *just* desert and *dire* effects of our own *folly* and *obstinacy*!

SECT. VII.

Of the Kingly Office of our Saviour. .

WHEN I first entred upon this Argument of the *particular* Offices of our Mediator, I proposed to *handle* them in the same order that he *performed* and *executed* them; and accordingly, as he *began* with his *Prophetick* Office, of which his whole life was a *continued* Ministry, so I have treated of *this* Office in the *first* place; and as from his *Prophetick* he *proceeded* to his *Priestly* Office, one part of which he executed on the *Cross*, where he offered himself a *Sacrifice* for the sins of the World, and the *other* upon his *Ascension* into Heaven, where he *presented*, and still *continues* to present his *Sacrifice* to the Father by way of *intercession* for us, so I proceeded in the *next* place to treat of his *Priesthood* in *both* the parts of it; and now in the *last* place, in pusu^t of the same order, I proceed to his *Regal* or *Kingly* Office, which was the *last* he entered upon, after he had *finished* his *Prophe^sie*, offered his *Sacrifice*, and *pre^sented* it to his Father in Heaven. For so
in

in Scripture the *Regality* of Christ is always spoken of as *successive* to both his *Prophetick* and *Priestly* Office, and as the *fruit* and *reward* of his faithful *discharge* and *execution* of them. So *Phil.* 2. 8, 9, 10. it was *because* he *humbled* himself, and *became* *obedient* to *death*, even the *death* of the *Cross*, that *God* *highly* *exalted* him, and *gave* him a *name* which is *above* every *name*, that at the *name* of *Jesus* every *knee* should *bow*, of *things* in *heaven*, and *things* in *earth*, and *things* *under* the *earth*. And *Rom.* 14. 9. the *Apostle* tells us, that it was for this *end* that *Christ* both *died*, and *rose*, and *revived*, that he might be *Lord* both of the *dead* and *living*; and accordingly the *Angels* in *St. John's* *Vision*, attribute his *advancement* to his *Regal* dignity to the *merit* of his *Death* and *Sacrifice*, *Rev.* 5. 12. *Worthy* is the *Lamb* that was *slain* to receive *Power*, and *Riches*, and *Wisdom*, and *Strength*, and *Honour*, and *Glory*, and *Blessing*. And hence his *sitting* at the *right* hand of *God*, which is the great *Scripture-Metaphor* by which his *Regal* Authority is expressed (of the *sense* and *meaning* of which *vide Pearson's* *Exposition* of the *Creed*, p. 277, 278, 279.) is mentioned as the *fruit* and *consequence* of his *Death* and *Intercession*. So *Heb.* 1. 3. *When* he had by himself *purged*

purged our sins, i. e. by dying for us on Earth, and presenting his Sacrifice in Heaven, he sat down on the right hand of the Majesty on high; and Heb. 10. 12. But this man after he had offered one Sacrifice for sins for ever, sat down on the right hand of God; and so also 1 Pet. 3. 22. we are told, that it was upon his going into Heaven, i. e. to present his Sacrifice to his Father there, that he was advanced to the right hand of God, and that Angels, and Authorities, and Powers were made subject to him. For his going into Heaven was a Priestly Act, corresponding to the High Priests going into the Holy of Holies to present his Sacrifice to God there; so that Christs first arrival into Heaven, and presenting his Sacrifice there, is the beginning and commencement of his Intercession, in answer to which he first received of his Father that Royal Power and Authority which he exercises both in Heaven and Earth; and it is by vertue of the continuance of that his Priestly Intercession, that this his Royal power is continued and perpetuated to him. So that as he is a Royal Priest, i. e. a Priest invested with Regal power to bestow the blessings he intercedes for, so he is a Sacerdotal King, i. e. a King that holds his Regal power in the right and

and *virtue* of his *Priestly* Intercession. For it is by the *continuance* of his *Intercession* that he obtains the *continuance* of his *Royal Authority* to *bestow* those blessings on us which he intercedes for. So that as Christ *intercedes* in the *vertue* of his *Sacrifice*, so he *rules* in the *vertue* of his *Intercession*. And accordingly you find in Scripture his *Ascension* into Heaven, there to intercede for us, represented as a *Triumphal* progress to his *Coronation*, wherein, after the manner of *Princes* in that glorious *Solemnity*, he scatters a *Royal Largess* among his *Subjects*, *Ephes. 4. 8.* It is true, *before* his *Ascension* he tells his *Disciples*, that *all power was given him in Heaven and Earth*, *Mat. 28. 18.* but this it is evident he spake by way of *Prolepsis* or *Anticipation*, a very usual *Scheme* of speech in Scripture, which is to express things of *certain* futurity as if they were *actually* existing; according to which *Scheme* *all power is given me* imports no more than *all power is shortly to be given me, i.e.* upon my *Ascension* into Heaven. For so it is evident our Saviour must be understood in that *parallel* expression, *John 5. 22. The Father judgeth no man, but hath committed all judgment to the Son*; which words he spake long before his *Death*, when it is evident

evident, that *all judgment*, i. e. *Universal*, *Regal* authority was not *actually* committed to him, but there was only a *certain* futurity of it. For so he himself tells us, that his *sitting down with his Father on his Throne*, or investiture with that *Regal* Authority which he now exercises, was the *reward and consequence* of his *overcoming*, or consummate victory on the Cross, *Rev. 3. 21*. By all which it is evident, that it was upon his *Ascension* into Heaven, and Oblation of his Sacrifice there by way of *Intercession*, that Christ was installed in his *Universal, Mediatorial Kingdom*. It is true, our Saviour had a *particular Kingdom* in *this World*, viz. the *Jewish Church*, not only before his *Ascension*, but before his *Incarnation*, as I shall shew hereafter; but as for that *Right of Dominion* over the *Gentile world* too, by which he became *universal Lord and King*, he was not invested with it till his *Ascension* into Heaven. And therefore he himself tells us that his *Mission* into this world was purely *to the lost Sheep of the house of Israel*, *Mat. 15. 24*. and accordingly in the pursuance of this his *Mission* when he sent forth his Ministers to preach his Gospel, he orders them *not to go into the way of the Gentiles, nor to enter*
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into the City of the Samaritans, but to go rather to the lost sheep of the house of Israel, Mat. 10. 5, 6. which implies that at that time he was not *actually* authorized to subdue and reduce the Gentiles under his dominion, but that his Authority extended only to the Jewish Nation: but when he had told his Disciples, in that *proleptical* speech after his Resurrection, that *all power was given him in Heaven and Earth*, it immediately follows, *go ye therefore and teach all Nations, baptizing them in the name of the Father, &c.* as if he had said, *now my Commission and Authority is enlarged, and I am made Universal Lord and King, go ye therefore in pursuance of it, and by your Ministry endeavour to reduce all Nations under my dominion.* And hence it was that the *Mystery* of the calling of the Gentiles into the Kingdom of Christ was not revealed till after his Ascension, vid. Acts 11. 18. because it was upon his Ascension that he received his *Universal, Kingly* Authority over them, and till then it was to no purpose to reveal it. So that it was over the *Gentile* world peculiarly that he received Power and Dominion upon his Ascension into Heaven; he was King of the Jews long before, but upon his Ascension he was invested with a right of Dominion over

over the *Gentiles* too, and thereupon became the *Universal* Lord and Monarch of the World under the most High God and Father of all things: but this I shall have occasion farther to explain hereafter.

IN the prosecution of this great Argument I shall endeavour these six things:

First, To give an account of the *Beginning* and *Progress* of this *Kingdom* of Christ.

Secondly, To explain the *Nature* and *Constitution* of it.

Thirdly, To shew who are the *Ministers* of it under Christ.

Fourthly, To assign and explain the *Regal* Acts which Christ hath, and doth, and will hereafter exercise in it.

Fifthly, To give an account of the *End* and *Conclusion* of it.

Sixthly, and lastly, To shew the *reason* and *wisdom* of this method of Gods governing sinful men by this his *Mediatorial* King Christ Jesus.

SECT. VIII.

Of the Rise and Progress of Christ's Kingdom.

AS for the first, *viz.* the *beginning* and *progress* of Christ's Kingdom, I shall endeavour to give an account of it in these following Propositions:

First, THAT the Kingdom of Christ is founded upon the *new Covenant*.

Secondly, THAT the *new Covenant* commenced immediatly after the *Fall*, and was afterwards particularly renewed to *Abraham* and his Posterity.

Thirdly, THAT upon its first *Commencement* Christ was the *Mediator* of it, and so he continued all along in that particular renewal that was made of it to the People of *Israel*.

Fourthly, THEREFORE that as *Mediator* of this *Covenant* Christ was *King* of all that were admitted into it, and particularly of *Abraham* and his Posterity, or the People of *Israel* with whom it was renewed.

Fifthly, THAT after his coming into the world he still retained his Title of *King*
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of Israel in particular, till they finally rejected him, and the *Covenant* in which his Kingdom is founded.

Sixthly, **THAT** though the *main body* of that Nation *rejected* him, yet there was a *Remnant* of it that *received* and *acknowledged* him as their *rightful* Lord and King.

Seventhly, **THAT** *this* Remnant still continued the same *individual* Kingdom of Christ with the former, though very much *reformed* and *improved*.

Eighthly, **THAT** to this individual Kingdom of Christ thus reformed and improved was *superadded* all those *Gentiles* that were afterwards converted to *Christianity*.

First, **THAT** the Kingdom of Christ is founded in the *New Covenant*. For it is by the *New Covenant* that *he* engages himself to us to be our *gracious* and *merciful* Lord, and that *we* engage our selves to him to be his *faithful* and *obedient* Subjects; and from these *mutual* Engagements results the *relation* of *King* and *Subjects* between him and us. So that the *Church* or *Kingdom* of Christ consists of all those *People*, *Nations*, and *Kindreds* who have been admitted into this *Covenant-relation* to him, wherein by a *solemn*

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Vow of *Faith* and *Allegiance*, they have indispensably obliged themselves to *serve* and *obey* him; but of this I shall have occasion to discourse more largely hereafter.

Secondly, **THEREFORE** this new Covenant commenced immediately after the *Fall*, and was afterwards in a particular manner renewed to *Abraham* and his *Posterity*. For the New Covenant was a Plank thrown forth to Mankind immediately after that woful Shipwreck that was made by the *Fall*. For no sooner had God denounced his deserved Doom on our lapsed Parents but to support them from sinking into utter desolation he subjoyns that gracious promise, Gen. 3. 15. *The Seed of the woman shall bruise the Serpent's head;* where by the Seed of the woman not only *Christian* but the antient *Jewish* Interpreters understand the *Messias*, and by the Serpent the *Devil*, who in the form of a Serpent had tempted our first Parents to that fatal revolt which drew after it all those miserable consequents which their *Posterity* have groaned under ever since; by the *Messias* his bruising the *Serpent's head* is meant his assaulting and crushing under foot the very seat of all his strength and power, and finally rescuing mankind from under his

his *Dominion* and *Tyranny*. For this Promise was the first *dawning*, the *morning Twilight* of the New Covenant; and, so far as we can find, the *only* discovery of it to the *Old World*, and therefore in all probability was the *sole* ground and object of that *faith* by which *Abel* and *Enoch* were *justified* in the sight of God, *Heb. II. 4. 13.* For though that Promise was but a *dark* and *obscure* intimation of the *Gospel-Covenant*, yet thus much it *plainly* proposed to them, that from the first Parents of the World there should descend a certain Person who should conquer the *Devil* that had conquered *them*, and thereby repair the damage of their *Apostacy*; by *believing* of which, it seems, and *acting* accordingly, they found *grace* and *favour* in the sight of God; but however it is apparent that the *New Covenant* was in force in the time of the *Old World*, because it is evident both that the *faith* of the *Ante-diluvian Patriarchs* was *actually* accepted by God, and that their *faith* could upon no other account have *been* accepted by him, but only in the virtue of *this* New Covenant.

BUT after the Flood God more *clearly* and *expressly* renewed this *gracious* Cove-

nant with *Abraham* and his Children, *Gen. 12. 2, 3.* where he promises to *bleſs him, to make his name great, and himſelf a bleſſing, and to bleſs them that bleſſed him, and curſe them that curſed him, and in him,* that is, in the *Meſſias* who ſhould deſcend from him, *vid. Gal. 3. 16.* to make all the *Families of the Earth bleſſed*; which *Covenant* he again renews to him, *Cap. 13.* and *Cap. 15.* and then in *Chap. 17.* he yet again renews it more largely and ſolemnly, aſſuring him not only that he ſhould be a *Father of many Nations, &c.* but that that *Covenant* ſhould extend to his *Poſterity* as well as to him, and that he would be a *God* to him, and to his *Seed* after him; immediately after which he inſtitutes the *Ceremony of Circumciſion* for a perpetual *Seal* and *Ratification* of his *Covenant* between him and them; and upon this *Covenant* it was that the *Jewiſh Church* was founded. For ſo *Circumciſion*, which was the ſtanding *Seal* of this *Covenant*, was alſo the ſtanding *Rite* of admiſſion into that *Church*; which is a plain argument, that to be a *Member* of that *Church*, and a *Confederate* in this *Covenant* was one and the ſame thing, becauſe they were admitted both by one and the ſame *Rite*. Now from the *New Teſtament* it is evident that

that this Covenant with *Abraham*, upon which the *Jewish Church* was built, was the *Gospel* or *New Covenant*. For so *Gal. 3. 8.* the Apostle calls the delivery of this Covenant *preaching the Gospel to Abraham*, which must be apparently false, if *this* and the *Gospel Covenant* were not the same; and in *verse 29.* he tells them, *if ye be Christs, i. e. true Christians, then are ye Abrahams Seed, i. e. that spiritual Seed* to whom the Covenant with *Abraham* extends, and *heirs according to the Promise, i. e. of that Covenant*; but how could they be *Abrahams seed*, by being Christians, and *heirs to the promise of Abrahams Covenant*, if the *Seed* with whom *Abrahams Covenant* was made were of a different *Religion* from Christians, and the Covenant it self were of a different *kind* from the Christian Covenant? But that it was the very same, appears yet further, because, in the first place it requires the same *Condition, viz. an obediential or practical Faith*. For so, *Gen. 15. 6.* it is said, that *Abraham believed in the Lord, and he accounted it to him for righteousness, i. e. though he had formerly been guilty of many sins, and at present could not challenge any reward from God, yet upon that obedient faith which he exercised,*

cised, God *acquitted* and *justified* him, or, which is the same thing, *dealt with* him as if he had been *perfectly* righteous; and accordingly his *Circumcision*, which was the *Ratification* of that Covenant, is in *Rom. 4. 11.* called the *Seal of the righteousness of faith*, i. e. of his *Justification*, or being *accounted* righteous, and *dealt with* accordingly by God, upon his *Faith* or *practical Assent* to Gods Promise. And accordingly the Apostle, *Gal. 3. 9.* thus concludes, *so then they which be of Faith*, i. e. sincere Believers, as Abraham was, *are blessed with faithful Abraham*; in which words he expressly asserts that *Abraham* and *Christians* are blessed upon the same terms, viz. upon an *obediential* and *practical Faith*.

And as *Abrahams* required the same *Condition* with the *New Covenant*, so it also contained the same *Promises*. For although those Promises according to the *outside* and *literal* sense of them do contain only *temporal* blessings, yet it is apparent that they had all the *eternal* blessings of that *New Covenant* *lock'd* and *treasured up* in the *mystical* sense of them. For thus *St. Paul* expressly tells us, that the *Justification* of the *New Covenant* was *couched* in that
Promise

Promise that was made to Abraham, Gal. 3. 8. The Scripture foreseeing that God would justifie the heathen through faith, preached the Gospel before unto Abraham, saying, in thee shall all nations be blessed; which necessarily implies that in that blessing was included their Justification in the sight of God. And as for divine Grace and Assistance to enable men to repent and persevere in well-doing, the Prophet Micah tells us, that one part of Gods performing his truth unto Jacob, and his mercy to Abraham consisted in his subduing our iniquities, and casting our sins into the depths of the sea, Micah 7. 19, 20. And lastly, as for eternal life, the Apostle plainly tells us, that God gave the inheritance, i. e. of Justification to eternal life, to Abraham by promise, Gal. 3. 18. upon which gift we are assured that Abraham looked for a City which hath foundations, whose builder and maker is God, Heb. 11. 10. Since therefore both the conditions required, and the blessings promised, in Abrahams and the New Covenant were in all particulars the same, it necessarily follows, that they were one and the same Covenant. It is true indeed, as to the manner of the revelation of it there was a vast difference; for whereas in the Gospel it is revealed

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throughout with the greatest *clearness* and *perspicuity*, and in *plain* and *literal* terms; it was delivered *veiled* to *Abraham* and his *Posterity* under *general* and *obscure* expressions, which at best exhibited to them but a *dark* and *confused* apprehension of it. But however it is still the *same* Covenant, notwithstanding it be thus *differently* expressed; even as it is the *same* Sun that sometimes is *overcast* with *clouds*, and other times *shines* forth with a *full splendour*.

Thirdly, FROM the very first *Commencement* of this Covenant Christ was *Mediator* of it, and so hath *continued* all along under that particular *Renewal* of it which God made to the People of *Israel*. For the Scripture expressly affirms, that he is the *Mediator* and *Surety* of this *New* and *better* Covenant, that is, that it is he who as our *Advocate* with God *obtains* for us the Blessings of this Covenant, and who as our *King* under God *dispenses* them to us; and if he be thus the *Mediator* of this Covenant *now*, he must have *always* been so, even from the *Fall* upon which it commenced to his *Ascension* into Heaven, otherwise the New Covenant upon which he now *Mediates* must have been four thousand years *without* a *Me-*
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diator; which considering the whole *state* and *condition* of it can by no means be allowed. For besides that the *Fall* of man was the *reason* why God withdrew himself from all *immediate* converse with him, and that therefore it is reasonably to be presumed that whatsoever converse he had with him *afterwards*, it was through a *Mediator*, there is nothing more evident from Scripture than that *this* very Covenant, which is the standing *Medium* of Gods converse and intercourse with men, was granted to us by God in *consideration* of Christs *Death* and *Sacrifice*. Since therefore it was granted long *before* Christ *died*, even from the *Fall* of Adam, it must be granted upon Christs *obliging* and *engaging* himself to the Father to die for us *in the fulness of time*; which engagement of his was *virtually* and in *effect* an offering up himself a *Sacrifice* for us; God being as much *secured* of it upon *his* engagement, as if he had *actually* performed it. Upon which account he is called *the Lamb slain from the foundation of the world*, Rev. 13. 8. because upon his *obliging* himself to die for us, which was *immediately* after the Fall, the *Event* became as *certain* and *infallible* as if in that very *moment* he had breathed out his Soul upon the Cross.

Cross. And accordingly God proceeded on it as on a *sure* and *certain* Fund, and in consideration of it granted the new Covenant to the World. Hence the Apostle tells us, that it was *by means of his death* that there was *redemption for the transgressions that were under the first Covenant*, Heb. 9. 15. Since therefore it was in consideration of Christs *future* Sacrifice that God *first* granted this Covenant to men, it necessarily follows, that upon the *same* consideration he at the *same* time appointed Christ to be the *Mediator* of it, because, as I shewed before, he is Mediator in the *right* and *vertue* of his *Sacrifice* by which he obtained it; and therefore since his Sacrifice had the *same* vertue in it when it was *future*, as it hath now when it is *past*, he had the *same* right to be Mediator of it *then*, as he hath *now*. In short, Christ's Sacrifice was as *certain* in Gods account, and therefore as *prevalent* with him, *before*, as *after* it was offered; and therefore since his *Mediatorship* of the New Covenant is wholly owing to the prevalence of his Sacrifice, there was the *same* reason why God should admit him to be *Mediator* of it *before* it was offered as *after*; and accordingly long before he offered up his Sacrifice, he is called the

Angel

Angel or Minister of the Covenant, Mal. 3. 1.
 And *St. Paul* expressly tells us, that four hundred and thirty years before the Law of *Moses* this Covenant was confirmed of God to *Abraham in Christ*, Gal. 3. 17. and if it was then confirmed in *Christ*, it is certain that then *Christ* was the *Mediator* of it.

Fourthly, *CHRIST'S* being always *Mediator* of this Covenant necessarily implies his having been always *King* under God of all that ever were admitted into it, and particularly of the People of *Israel*; because his *Kingly* Office is so necessary and essential a part of his *Mediatorship*, that he cannot be properly a *Mediator* without it. For to mediate as he doth between God and men, is to act *Authoritatively* for and in the behalf of both parties; so that if he act only for one, he cannot be truly said to be a *Mediator* between both; but in his acting *Authoritatively* for God consists his *Royalty* or *Kingly* Office, as you may see p. 5. 22. and if his *Mediatorial* Office necessarily includes a *Kingly* power, to be sure that power must extend to all that ever were admitted into the Covenant upon which he Mediates. For how can any man be admitted into that *Covenant*, of which he is the *authorized* *Mediator*,
 without

without being subject to all the *Authority* which his Mediatorship necessarily implies?

HENCE therefore it follows, that Christ hath been *always* King of the *Church of God*, or *confederate Society* of the true Worshipers of him, in *all* Ages of the world. For thus in the *Old* world St. Peter tells us, 1 Pet. 3. 19. that by that very Spirit whereby Christ rose from the dead *he went and preached to the spirits in prison, i. e.* by Noah, who by the immediate inspiration of the Holy Spirit was a *Preacher* or *Herald of Righteousness*, Christ preached to the *Spirits* or *Souls* of men, whilst they were yet *shut up* in, and *united* to their *bodies*, long before that general *separation* of their *Souls* from their *Bodies* which was made by the *Flood*, *vid.* Dr. Ham. in *Loc.* at *this* time, I say, whilst they were yet *alive*, Christ *preached to them*, to warn them of that general destruction which was *pursuing* them, and would ere long *overtake* them, unless they *speedily repented*; which shews that long *before* the *Flood* Christ acted as a *King* in issuing out by his *Heralds* his *Royal Proclamations* to men to *declare* his *Will* and *Pleasure* to them, and *warn* them of the fatal consequence of their *disobedience* to it.

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SOON after the Flood mankind almost universally Apostatized from God to Idolatry; so that the Church or Society of the true Worshipers of him was quickly reduced into a very narrow compass; so that four hundred years after it seems very probable that Melchizedech was the only King in the world who was not an Idolater. And now God seeing his Church almost totally extinguished by this general defection of mankind from his Covenant, to recover and repair it; he calls Abraham out of his Idolatry and Idolatrous Country, and with him and his Posterity renews the New Covenant which the rest of mankind had renounced and deserted; and to secure them from ever revolting from it, he seals and ratifies it with them by a sign in their flesh, viz. that of Circumcision, which he gave them as a mark to distinguish and preserve them distinct from the Idolatrous Nations round about them. And when afterwards the Posterity of Abraham was multiplied in Egypt into a numerous Nation, and this Rite of Circumcision being by Ishmael and Esau derived to their Posterity, and so made common to other Nations with Israel, God to renew this distinction gives them the Ceremonial Law upon their coming

coming out of *Ægypt*; one great design of which, even as that of *Circumcision*, was to *diversifie* them from their neighbouring Idolaters by *contrary* rites and observances; and hence the *Mosaick Law* is called by the Apostle a *middle Wall of partition*, *Eph. 2. 14.* alluding to that middle Wall in the Temple which divided the Court of the Jews from the Court of the Gentiles, or *Gentile Profelytes of the Gate*, who because they were not *circumcised*, were counted *unclean*, and upon that account divided from the Circumcised by a Wall of stone of three Cubits high; and a little after, *ver. 15.* he calls this Law *the enmity* between the Jews and Gentiles, because one great design of it was to *divide* and *separate* the Jews from the Gentiles, and thereby to secure them from *revolting* from the New Covenant by *mingling* and *confounding* themselves with Idolaters. By which means the New Covenant became in a manner *appropriate* to *Israel*, none being allowed *admission* into it but only such as freely submitted themselves to the *distinguishing* Laws of that Communion by which they were *separated* from all other Nations. Hence the Apostle tells us, that *to them pertained the Covenants*, *Rom. 9. 4. i. e.* the New Covenant

Covenant it self, together with Circumcision the Seal of it, which is also called a *Covenant*. And the same Apostle puts together being *Aliens to the Commonwealth of Israel*, and *strangers to the Covenants of Promise*, as inseparable Concomitants, *Eph. 2. 12*. And hence it is that they are stiled Gods *peculiar People*, *Deut. 14. 2*. and his *peculiar Treasure*, *Psal. 135. 4*. because by *this Covenant* which pass'd between God and them they were separated to God from all other Nations; and upon the same account also they are called the *Lords portion*, and the *Lot of his inheritance*, *Deut. 32. 9*. The New Covenant therefore being thus particularly confined to the People of Israel, whilst it continued so, Christ who was always the Mediator of it must be particularly the Mediatorial Head and King, that under the most High God and Father ruled and governed that Church and People. But because upon the truth of this Assertion this whole Argument depends, I shall endeavour, as briefly as I can, to evince and prove it in these following Propositions:

First, THAT there was a certain extraordinary Angel who frequently appeared and spake to the Jewish Patriarchs, who is sometimes called *Jehovah*, and sometimes
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the *Angel of Jehovah*, who ordinarily assumed to himself *divine* Appellations, and to whom those holy men ordinarily rendered *divine Honours*, and *Vows*, and *Sacrifices*.

Secondly, **THIS** extraordinary Angel was a *divine* Person, and no *created* Being.

Thirdly, **THAT** he was that *divine* Person that *descended* upon Mount *Sinai*, and from thence removed into the *Tabernacle*, and thence into the *Temple*.

Fourthly, **THAT** this *divine* Person was not *God the Father*.

Fifthly, **THAT** he was *God the Son*.

First, **THAT** there was a certain extraordinary Angel, who frequently appeared, and spake to the Jewish Patriarchs, who is sometimes called *Jehovah*, and sometimes the *Angel of Jehovah*, &c. Of which I might give innumerable instances, but for brevities sake shall only mention two; the first is that of *Gen. 18.* where we read of three *men*, that is as all agree, three *Angels* in *humane* shapes, one of which in *verse 13.* is expressly called *Jehovah*; after which upon their going towards *Sodom*, the same *Jehovah* speaks to *Abraham* again, *ver. 17.* And *Jehovah* said,

said, shall I hide from Abraham that which I am doing? and so again ver. 20. then in ver. 22. it is said, that the men turned their faces from thence, and went up to Sodom; but Abraham stood yet before Jehovah, i. e. two of the Angels went their way to Sodom; for so Chap. 19. v. 1. we read but of two of them that arrived thither; so that the Jehovah before whom Abraham stood must be the third who staid behind conferring with Abraham, in which Conference Abraham several times addresses to him under the name of Jehovah, and verse 25. calls him the Judge of all the earth, and then verse 33. it is said, that Jehovah went away when he had made an end of speaking unto Abraham. The other instance is in Gen. 28. from ver. 12. where you have recorded the vision of Jacobs Ladder, above which, ver. 13. it is said, Jehovah stood and said, I am the Lord God of Abraham thy Father, &c. upon which Jacob when he awaked cries out, Surely Jehovah is in this place, ver. 16. thereupon he sacrifices to him, ver. 18. calls the place Bethel, or the house of God, ver. 19. and offers a Vow to him, ver. 20. wherein he obliges himself to acknowledge him for his God, ver. 21. but Chap. 31. ver. 11, 13. this divine Person is called both the Angel
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of God, and the God of Bethel; and Jacob himself in Gen. 48. 15, 16. calls him the God before whom his Father Abraham and Isaac did walk, the God which fed him all his life long, and the Angel which redeemed him from all evil. And with this God in the form of a man we find Jacob wrestling a whole night together, supposing him, as it seems, to be an ordinary Angel, Chap. 32. ver. 24. but understanding afterwards who he was, he calls the name of the place Peniel, because he had seen God face to face, ver. 30. which God in Hos. 12. 4, 5. is called both the Angel, and the Lord of Hosts. And this divine Angel, or Angel of God, if you pursue the sacred History, you will find is the very same that afterwards appeared to Moses in the burning bush, and under him conducted Israel through the red Sea and Wilderness in the appearance of a Pillar of fire and cloud. For so he is all along called promiscuously Jehovah, and the Angel of Jehovah, vid. Exod. 3. 2, 4. Exod. 13. 21. compared with Chap. 14. 19.

Secondly, THAT he was a divine Person and no created Angel, is evident not only from his assuming to himself the incommunicable Name, but also the incommunicable Attributes of Jehovah. For so

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he tells *Jacob*, not only that he was *Jehovah* God of *Abraham* his Father, and the God of *Isaac*, Gen. 28. 13. not only that he was the God of *Bethel*, where he anointed a Pillar, and vowed a vow to him, Gen. 31. 13. but also that he was God Almighty, Gen. 35. 11. whereas the Psalmist tells us, that *Jehovah* is Gods name alone, Psal. 83. 18. and Almightyness, as all agree, is an incommunicable perfection of God; so that had this Angel been a created being, it would have been the highest degree of Sacrilege and Profaneness in him to arrogate to himself that incommunicable Name and Attribute. I know it is usually objected that he assumed Gods Name and Attributes, not as due to his Person, but to his Character, as he was the Embassador of God, and so represented his Majesty; but where, I beseech you, was it ever heard that an Embassador was allowed to assume the Name and Titles of his King? Would it not be deemed high Arrogance at least, if not High Treason, for an English Embassador in the delivery of his Embassie thus to declare himself, *I am that high and mighty Prince James the Second, King of England, &c.* And can it be thought that God, who under the Jewish Oecono-

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my was so peculiarly *jealous of his honour*, and had such *peculiar* reason for it, considering the infinite *proneness* of that people to *Idolatry*, would not only *permit*, but *authorize* a *Creature* to assume *his* Name and Attributes, and not only *vouch* it self to be *God*, but also arrogate his *incommunicable* Perfections and Prerogatives? The *Prophets*, we know, were Gods Embassadors as well as the *Angels*, but yet they never presumed to call themselves *God* or *Jehovah*, or to arrogate *Omnipotence* to themselves, which yet they had as much right to do as *this* Angel, supposing him to be a *created* being; but on the contrary, whereas this Angel always spake in his *own* name, and delivered what he said as his *own* word, the *Prophets* always spake in a *different* stile, and still ushered in what they delivered with a *thus saith the Lord*; and the same to be sure this blessed Angel would have done, had he been *only* an Embassador from God. But besides that he assumed Gods *Name*, and *Attributes*; he not only *admitted* but *required* divine honours to be rendered to him. For so, as hath been shewn before, he not only *admitted* *Jacob* to offer *Sacrifice*, and a religious *Vow* to him, and therein to *devote* himself to him

him as to his *God*, but also *required* him to *make and dedicate* an Altar to him at *Bethel*, *Gen. 35. 1.* so also he admitted *Joshuah* to *fall on his face to the earth and worship him*, and not only so, but bids him *loose his shooe from his foot*, telling him that *the place whereon he stood was holy*, as being consecrated by his divine Presence, *Josh. 5. 14, 15.* and the same *command*, enforced with the same *reason*, he gave before to *Moses* out of the *burning bush*, *Exod. 3. 5.* and to name no more, he received a *burnt offering*, and a *meat offering* at the hands of *Manoah* and his *Wife*, *Judg. 13. 23.* And is it likely that any created *good Angel* would ever have *admitted* these things, especially considering how strictly *St. John* was *forbid* by the Angel, at whose feet he fell down to worship him, *See thou do it not, I am thy fellow servant — worship God*, *Rev. 19. 10.* and so again, *Rev. 22. 9.*

Thirdly, **THAT** he was also that divine Person that *descended* upon Mount *Sinai*, and from thence removed into the *Tabernacle*, and thence into the *Temple*, is evident from what is recorded of him, *Numb. 22. 22, &c.* where we have the *History of the Angel of the Lords* meeting *Balaam* on the way as he was going to curse the People of *Israel*; now that

by *that* Angel there is meant this *divine* Angel, or Angel *Jehovah* appears, first, from *verse 32.* where he tells *Balaam*, *Behold I come out to be an Adversary, because thy way is perverse before me, i.e.* it is contrary to that will of mine which I declared to thee, *verse 12.* where it is said, *That God said unto Balaam, thou shalt not go with them, thou shalt not curse the People, for they are blessed,* which is a plain evidence that this *God* and that *Angel of Jehovah* were the same Person. And then, secondly, *verse 35,* it is said that this *Angel of Jehovah* said unto *Balaam*, *go with the men, but only the word that I shall speak unto thee, that thou shalt speak,* whereas he that afterwards spake unto him, and instructed him what he should say to *Balak*, is expressly called *God* and *Jehovah*; for so *Numb. 23. 4, 5.* it is said, that *God* met *Balaam*, and that *Jehovah* put a word into his mouth; whence it appears that this *God* and *Jehovah* was the same Person with that *Angel of the Lord* that gave him that charge, *but only the word that I shall speak unto thee, that shalt thou speak.* But then, thirdly and lastly, *Balaam* himself calls the apparition of this Angel, *the vision of the Almighty*, *Num. 24. 4, 16.* which shews that this Angel was the *Almighty* himself.

Now

Now this Angel *Jehovah*, Balaam in his inspired Parable calls *Jehovah the God and King of Israel*, and the God that brought them out of *Ægypt*, Num. 23. 21, 22. which is the very stile of that God that descended upon Mount Sinai, *I am Jehovah thy God that brought thee out of the Land of Ægypt*, Exod. 20. 2. which is a plain argument that it was all but one and the same Person.

BUT then *Judg. 2.* we have the History of another Appearance of this great Angel of *Jehovah*, who, as we are told in verse 1. came from *Gilgal unto Bochim*, and by what he there saith of himself it is evident that he was that very God that came down upon Mount Sinai, and afterwards dwelt in the *Tabernacle*; for there he declares that it was he that made them go up out of *Ægypt*, and brought them to the Land which he swore unto their Fathers, which is the language of that God that dwelt in the *Tabernacle*, vid. *Exod. 33. 1.* that it was he that said, *I will never break Covenant with you, and ye shall make no League with the Inhabitants of this Land, and that they should throw down their Altars: but,* saith he, *ye have not obeyed my voice; why have ye done this? Wherefore I said, I will not drive them out from before ye, but they*

shall be as thorns in your sides, and their Gods shall be a snare to you, ver. 1, 2, 3. which are the very words of God from the Tabernacle, as you may see *Exod. 34. 12, 13. Num. 33. 55.* which is a plain Argument that *this* Angel and *that* God that dwelt in the Tabernacle were one and the same Person.

AND then that he was the God that afterwards fix'd his abode in the *Temple* is very apparent, For, besides that no body questions but that it was the same divine Person that brought *Israel* out of *Ægypt*, led them through the *Wilderness*, came down upon Mount *Sinai*, resided in the *Tabernacle*, and that afterward removed into the *Temple*, we have a particular evidence that *this* person was the *Angel Jehovah*, in *Isa. 6. 1.* where the Prophet tells us, that he saw *Jehovah sitting on a Throne, high and lifted up, and his train filled the Temple*; by which it is evident that he appear'd to him in a *visible* form, else how could the Prophet have *seen* him? and that *sitting*, which is a *Corporeal* Posture; but this the second *v.* puts out of all doubt, which attributes to him a *face* and *feet*, implying that his appearance was in a *humane* form, the very same in which this *Angel Jehovah* was wont to make

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his appearances to men; and then that Prophet concludes, that *he should certainly die, because his eyes had seen the King, the Lord of Hosts*; which is the same terrible apprehension that men always expressed upon the appearance of this Angel Jehovah. Thus upon the sight of him Manoah cries out, *We shall surely die because we have seen God*, Judg. 13. 22. and so also Gideon, Judg. 6. 22. and the Children of Israel, Exod. 20. 19. and Moses himself, Exod. 3. 6. So that among the Antients it seems it was a received opinion that the appearance of this illustrious one did commonly abode death unto those that beheld him. Since therefore the Prophet had the same dreadful apprehension upon his vision of God in the Temple, that all men had before him upon the appearance of this Angel Jehovah to them, it is at least very probable that that God and this Angel were the same divine person.

Fourthly, THAT this divine Person was not the most High God the Father. For besides that our Saviour tells the Jews, that they had not heard the Fathers voice at any time, nor seen his shape or appearance, Joh. 5. 37. which is a plain evidence that that divine Person who
spake

spoke and appeared to their Fathers in a humane voice or shape was not God the Father, of whom the same Apostle tells us, that no man hath seen God at any time, Joh. 1. 18. whereas it is expressly said of Moses and Aaron, Nadab and Abihu and the seventy Elders of Israel, that they saw the God of Israel, viz. upon Mount Sinai, and, as it is evident from the Text, it was in a humane shape that they saw him, for there was under his feet as it were a paved work of Saphir stone, Exod. 24. 9, 10. and if he appeared to them with feet, it is reasonable to suppose that he appeared with all the other parts of a humane body, for though Moses tells the People that they saw no similitude on the Mount, but only heard a voice, Deut. 4. 12. yet this doth not at all hinder but that Moses and the seventy Elders with him might and did; for so when Moses desired to see the glory of God upon the Mount, God tells him, thou art not able to see my face, i. e. by reason of the glory and lustre of it, for no man shall see my face and live, i. e. no man can endure without great hazard of his life the brightness and splendor of my countenance; and from this passage in all probability sprang that common opinion in mens minds that they should surely die when-

whenever they saw God or the Angel Jehovah; and then God proceeds, and tells Moses, that he would place him in the Cleft of the Rock, and cover him with his hand whilst he passed by, and that when he was passed by he would take away his hand, and permit him to see his back parts, Exod. 33. 20, 21, 22, 23. by all which it seems evident that this Apparition of God upon the Mount which Moses and the Elders saw, was in a humane form, since it had not only feet, but face, and hands, and back parts, which is not only a farther Evidence that this God was the same divine Person with that Angel Jehovah who appeared so often in humane shape, but also a plain argument that he was not God the Father, who, as St. John tells us, was never seen in any shape or appearance whatsoever; besides all which, I say, how can the Father, who is the first and supreme person in the holy Trinity, from whom both the Son and holy Spirit are sent, be in any sense styled (as this divine Person of whom we are treating is) the Angel of Jehovah? For the word Angel, which imports a Messenger, implies some kind of Inferiority to him whose Angel or Messenger he is, and therefore can in no sense be truly and properly applied to the most high God and Father.

Fifthly,

Fifthly, and lastly, THAT this divine Person was *God the Son*. For, First, that it was *he* who appeared to the *Patriarchs*, and particularly to *Abraham*, those words of our Saviour plainly imply, in *Joh. 8. 56.* *Your Father Abraham rejoiced to see my day, and he saw it and was glad;* where by *Abrahams seeing of Christ's day* must necessarily be meant his *real*, and *actual*, and *personal* sight of Christ himself; for so the Jews understood it, *Thou art not yet* (say they in the following verse) *fifty years old, and hast thou seen Abraham?* As much as if they should have said, How is it possible that ever thou shouldest *personally* and *actually* see *Abraham*, or he thee, as thy words do import, when as yet thou art not fifty years old, and it is many Ages since that *Abraham* died. If therefore the Jews did not *mistake* Christ's sense, it is plain that by *seeing his day* he meant *personally* and *actually* seeing *himself*; but that they did not mistake him is evident, because if they had, Christ ought to have corrected them by explaining himself into some other sense, and not suffer them to run away with such a gross mistake in a matter of such mighty moment; instead of which he plainly allows and countenances their sense in the Answer which he gave them,

them, *ver. 58. Verily, verily I say unto you, before Abraham was I am*; as much as if he had said, it is no such impossible matter as you imagine that *Abraham* should see me and I him, because I have a *fix'd* and *eternal* existence, and therefore was in being before ever he was born. So that either the Jews apprehended Christ aright, and if so, *Abraham* really and actually saw him, or Christ in his Answer prevaricated with them, and merely plaid upon their mistake; and if *Abraham* personally saw Christ, it is certain that Christ must be that divine Person that appeared to him. But then

Secondly, **THAT** it was he also that brought *Israel* out of *Ægypt*, and descended upon Mount *Sinai* at the giving the Law to them, *i.e.* who declared himself to be the Lord their God that brought them out of the Land of *Ægypt*, is apparent from *Eph. 4. 8. Wherefore he saith, i.e. the Psalmist, Psal. 68. 18. when he, i.e. Christ (of whom he had been speaking just before, vers. 7.) ascended upon high, he lead captivity captive, and gave gifts unto men*; so that either Christ must be the Person of whom the Psalmist speaks, or the Apostle must grossly mis-quote and mis-apply him; and if he be the same Person, then from that

Psalm

Psalm it is evident: First, That it was he that went before the People, and marched with them through the Wilderness, *vers.* 7. to 15. Secondly, That it was he that was among the thousands of Angels in Sinai in the holy place, and by their Ministry promulgated the Law from thence; *vers.* 17. Thirdly, That it was he who was the God and King, whose goings were seen in the Sanctuary, *vers.* 24. Fourthly, That it was he who was the God of the Temple at Jerusalem, *vers.* 29. For all these things are expressly spoken of him that ascended on high, and lead captivity captive, and received gifts for men, *vers.* 18. which the Apostle tells us was Christ.

Thirdly, THAT it was he also that conducted them through the Wilderness into Canaan, appears from that of St. Paul, *1 Cor.* 10. 9. Neither let us tempt Christ as some of them, i. e. of the People of Israel in the Wilderness, also tempted, or as some Copies read it, as some of them also tempted him, and were destroyed by Serpents; and although in most Copies him be not expressed, yet in all it is necessarily implied; for if they tempted in the Wilderness, it is certain that they tempted some body, and so understand by that
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some body any other than *Christ*, who is the only Person before mentioned, is against all Grammar and reason; against Grammar, which allows no other Accusative to be understood by the Verb than that of some thing or person aforesaid in the same Sentence; against Reason, because if we understand any other Accusative but him or *Christ* who is the only Person aforesaid mentioned, we must make the Apostle speak *loosely* and *indeterminately*, whereas otherwise it is evident he speaks most *strictly* and *certainly*; for there is no word in the Text but only *Christ* which determines the Accusative that the Verb *tempteth* implies; so that if that doth not determine it, it must be lost wholly *indeterminate*, but if it doth, it must be *him* or *Christ*; and to make the holy Oracles speak *loosely* and *vaguantly* where they may as well be understood to speak *strictly* and *determinately*, is not only *impious* but *unreasonable*. If therefore it was *Christ* that some of the Jews tempted in the *Wilderness*, it necessarily follows in the first place, that *Christ* was with them there, and secondly, that he was that *God* against whom they spake, *Numb: 21. 5*: which is the place the Apostle here refers to, where it is said, that the

People

People spake against God and against Moses, for which God sent fiery Serpents among them, ver. 6. If therefore Christ was with them in the Wilderness, and was that God against whom they spake in the Wilderness, there is no doubt but that he was that God that led them through it, and brought them into Canaan.

Fourthly, THAT it was he who dwelt in the Jewish *Tabernacle* and *Temple* is evident from *John 12. 41. These things said Isaias when he saw his glory and spake of him*; the occasion of which words is this; at *ver. 37. St. John* takes notice of the perverse Infidelity of the Jews in not believing in Christ, notwithstanding all the *Miracles* he had shewn them, *ver. 38, 39, 40.* which he shews was no more than what the Prophet *Isay* had long before foretold of them, *Isa. 6. 9, 10.* and then he concludes, *ver. 41. These things said Isaias when he saw his glory and spake of him*, where by his glory it is evident the Apostle means *Christ's* glory, and by speaking of him, speaking of Christ; for so in *ver. 37.* where the discourse begins, it is plain he means *Christ* when he tells us, that yet they believed not on him, and in *ver. 42.* it is as plain that he means him still, when he tells us, that nevertheless
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among the chief Rulers also many believed in him; and if by him he means Christ, as all agree he doth, both in ver. 37. and 42. either the four verses between must be included within a *Parenthesis* (which we have no reason to imagine, seeing there is no note of a *Parenthesis* to be found in any Copy, nor doth the discourse it self require it, which from verse to verse runs all along in a close and continued dependence) or by him, must be meant Christ, in ver. 41. also; and if it was Christ's glory which *Isaiah* saw, and Christ of whom he spake, then it is evident that Christ was the God who inhabited the Temple. For so in *Isa. 6. 1.* which is the place St. John here refers to, *Isaiah* tells us, that in the year that King *Uzziah* died he saw the Lord sitting on a Throne high and lifted up, and his Train filled the Temple; if therefore Christ was this Lord, as St. John affirms, it is certain from these words that it was he who sat upon the Throne in the Temple, and had his Train or Retinue of Angels there.

Fifthly and lastly, THAT Christ also was that *Jehovah* and divine Lord and King who under the most high Father presided over the Jewish Church, is evident

from several places of the *New Testament*, compared with the *Old*, from whence they are cited. I shall only instance in two, the first of which is *Eph. 5. 14.* *Wherefore he saith*, that is the Prophet *Isaiah*, *awake thou that sleepest, and arise from the dead, and Christ shall give thee light*; which words are a *Paraphrastical* reference to *Isa. 60. 1.* *Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee*; but now unless we suppose Christ to be this *Lord* or *Jehovah*, the Prophet is so far from saying here, that *Christ shall give thee light*, as *St. Paul* affirms, that he makes no mention at all of him; either therefore *Isaiah* says no such thing as, *Christ shall give thee light*, which is to give the lie to *St. Paul*, or else the true sense of that saying of *Isaiah*, *The glory of the Lord is risen upon thee*, must be, that *Christ shall give thee light*; which it cannot be, if *Christ* and that *Lord* were two distinct persons; but that they are one and the same, is evident from *Isa. 44. 6.* *Thus saith Jehovah, the King of Israel, and his Redeemer, the Lord of Hosts, I am the first, and I am the last, and besides me there is no God*; which divine Character of *I am the first, and I am the last*, he elsewhere gives himself in

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in Chap. 41. 4. and Chap. 48. 12. of this Prophesie. Now this very Character of the God of *Israel* Christ assumes to himself, *Rev. 1. 11. I am Alpha and Omega, the first and the last*; so again, *ver. 17. and Chap. 2. 8. and Chap. 22. 13.* Now how can we, with any reverence to our Saviour, suppose that he would ever have assumed to himself this *distinguishing* Character of the God of *Israel*, and that in the very same words, and without ever explaining them into a different sense, had he not been the very same Person? since he could not but foresee that he should hereby endanger the *misleading* of his Church, and *tempting* her into a false opinion of his Person. For what man that was not *prepossessed* with a contrary opinion, would ever have thought that our Saviour did *not* mean *himself* to be the God of *Israel*, when he thus verbatim applies to himself his *personal* Character without any kind of *restriction* or *explication*? Should any man hear a voice from an invisible Person seriously pronouncing, *I am William the Conquerour*, (as *St. John* did this voice from Christ, *I am the first and the last*) would he not presently conclude either that *this* Person was the Ghost of that victorious Prince,

or that *that* voice was a designed *delusion*? Since therefore our Saviour declares that he is *the first and the last*, which is the *essential* Character by which *Jehovah the King of Israel* describes himself, and doth no where intimate a *different* sense of this Character as applied to *himself*, from what it signified as applied to the *Jehovah*, it necessarily follows, that either he meant not *sincerely*, or that *himself* and that *Jehovah the King of Israel* were the *same* Person. And accordingly, *Zach. 9. 9.* which all agree is a Prophecie of our Saviour, he is expressly called the King of Israel, *Rejoyce greatly, O Daughter of Zion, shout O Daughter of Jerusalem, behold thy King cometh unto thee*; the most *natural* sense of which Phrase *thy King*, is he that is *now* thy King, not he that is *hereafter* to be so; and if *then* when this Prophecie was delivered, he was King of the *Daughter of Zion*, or People of *Israel*, to be sure he was *always* so; and therefore the Prophet *Malachi* calls the Temple which was the Palace of the divine King of *Israel*, the Temple of *Christ*, *Mal. 3. 1.* *Behold I will send my Messenger, i. e. John Baptist, and he shall prepare my way before me, and the Lord whom ye seek shall suddenly come to his Temple, even the Angel of the Covenant*

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Covenant whom ye delight in, behold he shall come, saith the Lord of Hosts; from whence I infer, first, that this Lord of Hosts, which is the ordinary stile of the God of Israel, was Christ, whose Messenger and fore-runner John Baptist was, vid. Luke 1. 76. And secondly, That the Temple, which was the abode of this Lord of Hosts, was the Temple of Christ; the Lord whom ye seek shall suddenly come to his Temple; which cannot be meant of God the Father, because in the next words he is called the Angel of the Covenant, which all agree is Christ; if then the Temple of Jerusalem was the Temple of Christ, and he was that Lord of Hosts that dwelt in it, it necessarily follows, that he was that divine King of Israel who under God the Father governed the Jewish Church. And now having proved at large this fourth Proposition, which is the principal Hinge upon which the whole Argument turns, I proceed.

Fifthly, THAT after his coming into the World he still retained this his Right and Title of King of Israel in particular, till they finally rejected him, and Apostatized from that Covenant on which his Kingdom is founded. For he did not at all divest himself by his Incarnation, of that

Royal Authority he was vested with as he was the *Eternal Word* and *Son of God*, hereafter to be incarnate. For this his *Royal Authority*, as I shewed before, is necessarily implied in his *Mediatorship* of the *New Covenant*, of which, as I have also shewed, he was *always* Mediator without any *discontinuance* or *interruption*. So long therefore as the *New Covenant* continued in force with the *Jews* in particular, so long he was their *Mediatorial King* in particular, under God the Father. Now it is certain that the *New Covenant* continued in force with them so long as they continued to be the *Church of God*, because it was the *New Covenant* that made them so; and it is certain they continued the *Church of God* many years after the *Incarnation* of our Saviour, even till such time as by their *obstinate* rejecting of our Saviour, and *incurable* Apostacy from that Covenant which made them the *Church and People of God*, they had finally *incensed* him to reject them, to *break off* his *Covenant-relation* to them, and utterly to *dispark* and *un-Church* them. And therefore we find that for several years both our Saviour and his Apostles continued in *close Communion* with the *Jewish Church*, frequented their
 Temple

Temple and Synagogues, and joyned with *them* in all the Solemnities of their Publick Worship; by which they owned them to be the *true* Church of God, and consequently to be *yet* in Covenant with him. Since therefore *they* continued in the New Covenant *after* Christ's Incarnation, Christ must also continue the *Mediator* of that Covenant to them, and consequently *their* Mediatorial King. And hence he is stiled, the *King of the Jews* in particular, after his Incarnation; for so the Wisemen in their enquiry after him, *Where is he that is born King of the Jews?* Mat. 2. 2. And that he was *born King of the Jews*, not merely as he was descended from the Loins of *David*, but by a Title that he had *Antecedent* to his birth, viz. as he was the *Son of God*, hereafter to be Incarnate, is evident by that confession of *Nathanael*, Joh. 1. 49. *Rabbi thou art the Son of God, thou art the King of Israel*; where his being *the King of Israel* is consequent to his being *the Son of God*; and so *John* 12. 13. they who attended him in his progress to *Jerusalem* salute him with *Blessed is the King of Israel that cometh in the name of the Lord*; which *St. John* makes the accomplishment of that *mentioned* Prophecie, *Zach.* 9. 9. *Rejoyce*

greatly, O daughter of Zion— behold thy King cometh unto thee sitting on an Asses Colt, ver. 14, 15. And this Title our Saviour assumes to himself in that good confession he made before Pontius Pilate, who asking him, *Art thou King of the Jews?* He answered him, *Sayest thou this of thy self, or did others tell it thee of me?* And when Pilate presses him for a more explicite answer, he tells him, *My Kingdom is not of this world;* as much as if he had said, I know the Jews, mine enemies, have insinuated to thee that by assuming to my self this Title of *King of the Jews* I design to usurp the temporal Dominion of *Cæsar* thy Master; but let not that trouble thee, for though it is most certain that I am King of the Jews, yet my Kingship and *Cæsar's* are of a quite different nature, and do no way clash or interfere with one another; for whereas his Kingdom is Temporal, mine is purely spiritual, and not of this world; and when Pilate insists farther, *Art thou a King then?* Jesus answers, *Thou sayest I am a King, i. e. thou sayest truly so, to this end was I born, and for this cause came I into the world, that I should bear witness to the truth, Joh. 18. 33, 34, 35, 36, 37.*

AND

AND as he retained the *Title* of King of the Jews after his Incarnation, so we frequently find him *exercising* his *Royal* Authority among them. For in the first place, he not only authoritatively *explained* to them those *old* and *eternal* Laws of Morality which he delivered to them from Mount *Sinai*, and *inforced* them with new *Sanctions* and *Motives*; but he also gave them two *new* Laws, *viz.* that of *Baptism*, and that of the *Lords Supper*, to be continued in force to the end of the world. Secondly, He erected a *perpetual* form of *Government* and *Discipline* in his Church, and gave Commission to his Apostles to *exercise* and *administer* it, and to derive down *their* Commission to all succeeding Generations. Thirdly, he *actually* forgave sins, *Mat. 9. 2.* compared with the sixth, where he doth not only pronounce to one that was sick of the Palsie, *Son, thy sins are forgiven thee*; but declares that he did it by that *power* and *authority* which *he had* upon earth to *forgive* sins. All which being acts of *Regal* power, do sufficiently manifest that, even whilst he was upon Earth, he was vested with *Royal* Authority, and that by assuming our nature he did not divest himself of his ancient *Royalty*,
but

but still continued *King of the Jews* so long as they continued a Church.

Sixthly, THAT though the *main body* of the People of *Israel* rejected Christ, and were thereupon rejected by him, yet there was a *Remnant* of them that received and acknowledged him for their rightful Lord and King. For so, as St. Paul observes, it is foretold of *Isaiah* concerning *Israel*, *Though the number of the Children of Israel be as the sand of the Sea, a remnant shall be saved*, Rom. 9. 27. and accordingly it proved in the event. For though the much greater part of the Jewish Nation obstinately persisted in their *Infidelity* and *Rebellion* against the blessed Jesus their *King*, notwithstanding all those powerful Arts and Methods he had used to reclaim and save them; yet there was a great number of them that willingly received and loyally adhered to him. For not only the *Disciples* which he gathered whilst he was upon earth, but also the first *Converts* after his Ascension into Heaven, were generally of the Jewish Nation, within which not only his own *Personal* Ministry was confined, but also the Ministry of his *Apostles* for some time after his Ascension. For so St. Paul and *Barnabas* tell the Jews, that it was necessary
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the Word of God should first have been spoken to them, Acts 13. 46. But this Proposition is so manifest from the whole Gospel, that I shall not need to insist any farther upon it.

Seventhly, **THEREFORE** that this *Remnant* still continued the same *individual Church or Kingdom of Christ* with the former, though very much *reformed and improved*. For it still remained upon the same *basis* with the former, as having the self-same *Covenant* for its *Charter*, which is the *form* that *Identifies* all Societies, and, notwithstanding the perpetual *change and renovation* of their *parts*, still continues them the same *individual Politick bodies*. Since therefore that *remnant of Israel* who *believed in Christ*, continued still in the same *Covenant* with that whereupon the *old Jewish Church* was founded, it necessarily follows, that they were not a *new or distinct Church*, but still remained the same *individual sacred society* with the *old*. So that they were the *unbelieving Jews* that *revolted* from their *old Church*, by *rejecting* the *Mediator* of that *Covenant* by which it was *formed and constituted*; but as for the *believing Jews* who *imbraced and acknowledged him*, they still continued in it, and
so

so remained the *same* continued Church, as being still *united* and *incorporated* by the *same* Charter.

1 BUT though it was the *same* continued
 2 body with the old Jewish Church, yet
 was it very much *reformed* and *improved*
 by our blessed Saviour. For, in the first
 place, whereas before it was extremely
corrupted through the many *false* glosses
 and *superstitious* traditions of their Elders,
 and like an undrest Garden was all over-
 grown with *Thorns* and *Weeds*, its Reli-
 gion being almost *dwindled* away into *Ce-*
remonies, and outward *observances*, and
evaporated into a dead *shew* and *forma-*
lity; our blessed Saviour repaired its
ruines and *decays*, removed its *rubbish*,
 and reformed its *disorders*, and restored
 it to its primitive *beauty* and *purity*. For
 the great design of all his Sermons and
 Parables was to *explain* the Laws of it into
 their *Genuine* sense, and to *rescue* them
 from the *false* Glosses and Comments of
 the Scribes and Pharisees; to *reprehend*
 and *expose* its *hypocrisie* and *formality*, and
 to *refine* its Religion from all those *corrupt*
 and *beterogeneous* mixtures with which it
 was *dasht* and *sophisticated*. That *Rem-*
nant of the Jews therefore who *believed*
 in Christ, and *submitted* to his Doctrine,
 when

when all the *rest* of them finally *rejected* him, were the same *individual continued* body with the *Old Jewish Church* as *purified* and *reformed* from its *errors* and *corruptions*. For by *submitting* to our Saviours *regulations* they did not commence into a *new Church*, but still continued the *same* body, only with *this* difference, that whereas before it was *distempered* with *sundry corrupt humours*, now it was *thoroughly purged and recovered*.

AND as our Saviour *restored* that Church to its *antient* purity, so, secondly, he *advanced and improved* it to a far more *perfect* state than it was in even under its *primitive* Constitution. It is true, as for the Religion of that Church it was for *substance* the same with that which our Saviour and his Apostles taught; it proposed to them the same *Covenant*, and the same *Mediator*, and the very same *Doctrines*, and *Articles* concerning this Mediator, to create in them the same *belief*, and oblige them to the same *practice*, only with *this* difference, that whereas it proposed him to *their* belief as *hereafter* to be *incarnate* and *sacrificed*, to *rise* and to *ascend* into heaven; it proposes him to *ours* as *actually* incarnate and sacrificed,

sacrificed, and as *actually* risen and ascended; but this is only a *circumstantial* difference, since that, as to all the purposes of his Mediation, his *future* Incarnation and Sacrifice, &c. had the same *vertue* and *influence* with his *actual*. But though as to the *main* the antient Jewish Religion was the same with *ours*, yet in respect of *clearness* and *easiness* there is a *vast* difference between them. For, first, as to *clearness*, it is evident that it was much more *darkly* and *obscurely* revealed to the antient Jews than it is to *us*; for to *them* it was revealed only either in *general* Promises, out of which they were fain to argue and deduce *particulars*; or in *temporal* Promises, that carried a *mystical* sense with them, and *obscurely* implied the *spiritual* blessings which the Gospel proposes; or in dark *Types* and material *Figures* and *Emblems*, which were *Prophetick Pictures*, or, as the Apostle calls them, *shadows of good things to come*. For thus in that *general* Promise, *In thy Seed shall all the nations of the earth be blessed*, was included *Christ*, and all those *particular* blessings which we receive *by* and *through* him; under those *temporal* promises of deliverance from their enemies, and peaceable possession of *Canaan*, was *couched* their deliverance

deliverance from *sin* and *hell*, and their *eternal* rest and happiness in *heaven*; and under their *legal* Sacrifices, the *all-sufficient* Sacrifice of the blessed Mediator was *exhibited* and *represented* to them; and in a word, under the High Priests offering the blood of the Sacrifice in the *Holy of Holies*, was *intimated* the Mediators *intercession* for them in *heaven*. Thus both the *Promises* and *Types* of the *Jewish* Religion were all of them *obscure* revelations of *Christianity*, which is nothing but *Mystical* Judaism, or Judaism explained into its *spiritual* sense and meaning. And accordingly the Apostle makes a *Jew*, according to the *spiritual* sense of the *Jewish* Religion, to be the same with a *Christian*; for he is not a *Jew*, saith he, *i. e.* in a *spiritual* sense, that is one outwardly, neither is that *Circumcision* which is outward in the flesh, but he is a *Jew* who is one inwardly, *i. e.* who is a *Jew* according to the inward and *spiritual* sense of Judaism; and *Circumcision* is that of the heart, in the Spirit and not in the Letter, whose praise is not of men, but of God, Rom. 2. 28, 29. and if the *spiritual* *Jew* be a *Christian*, then the *spiritual* Judaism must be *Christianity*. But though this *obscure* revelation of *Christianity* was sufficient

sufficient to enable men, that *sincerely* attended to it, to *grope* out their way to eternal happiness; yet it is impossible it should ever give them, without some *farther* revelation, a *distinct* and *explicite* understanding of it. In *general* they understood that there was a *rich* vein of spiritual *sense* running all through the *Letter* of their *Law*; that there were *glorious* mysteries *wrapt up* within those *weak and beggarly elements*, like *precious* Diamonds under a *rough* coat. For so not only the Author to the *Hebrews*, but also *Philo* the Jew in his *Allegories of the Law*, and almost in all his other Writings, makes the *Rites* and *Ceremonies* of the Jewish Religion to be *Types* and *Figures* of *Divine* and *Moral* truths; and particularly the *High Priest* and his *Vestments* to be a figure of the *eternal Word* and his *perfections*. And as they understood this in *general*, so from sundry passages in the book of the *Psalms* it is apparent that the *good* Jews had a prospect beyond the *outside* and *letter* of their *Law* even into the *Mystical sense* and *meaning* of it; and that through its dark *shadows* they saw a great deal of the *substance* and *reality* of the Gospel. Hence *David* observes in *Psal. 25. 14.* that *the secret, i.e. mystery, of the*

the Lord is with them that fear him, and he shall shew them his Covenant; which implies that there was something of a *Cabala* of the spiritual sense of the Law among the true Israelites, by which they were instructed a great deal farther than the bare *Letter* and *outside* of it; especially considering that Prayer of David, Psal. 119. 18. *Open thou mine eyes that I may behold wondrous things out of thy Law*, which is a plain argument, that under the literal sense of that Law which was plain and obvious, and had nothing of *depth* or *mystery*, he saw a *spiritual* and *mystical* sense, in which some very wonderful truths were included. For if there had been no more in it than the *literal* meaning, it is not to be imagined he would have prayed as he doth, ver. 19. *Hide not thy Commandments from me*; and ver. 27. *Make me to understand the way of thy Precepts, so shall I talk of thy wondrous works*; which plainly shews that there were *mysteries* couched under the *Letter* of the Law, which were both wonderful in themselves, and very difficult to be understood; and accordingly, ver. 69. he tells us, that he had seen an end of all perfections, but that Gods Commandments were exceeding broad; which shews that he had discovered something

in that Law beyond the *literal* sense of it (which was far from being *exceeding broad*) even a *vast* Mine of *mystical* sense, whose *bottom* he was not able to reach. Now this *mystical* sense, as hath been shewed, was *Christianity*, which under *that* dispensation of it was so *overcast* with *clouds* and *darkness*, that in all probability the most *pious* and *inquisitive* minds had but very *imperfect* and *confused* apprehensions of it.

BUT when our Saviour came into the World he *unveiled* the Jewish Religion, and *decyphered* all those *mystical* Characters wherein its *spiritual* sense was expressed; and what he had revealed *before* only in *obscure* generals, and *mysterious* types, he now delivered to the world in *plain* and *explicite* Articles of Faith. And having *unriddled* all those *Types* and *Shadows*, and turned them *inside outwards*, and revealed their *hidden* sense to the world in *plain* and *naked* Propositions, he utterly *repeated* and *abrogated* them as things of no farther *use*; those sacred truths which they contained, and darkly *intimated*, being now made *manifest*, and set forth to open view in a far more *clear* and *glorious* light. For the proper *use* and *design* of all those *Types* was to teach the *Gospel*; so
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the Apostle, *the Law was our School-master to bring us unto Christ*, Gal. 3. 24. but it is evident they were designed to teach it but *darkly and mysteriously*. For the Jews being bred among the *Ægyptians*, who were wont to express their *divine and moral Doctrines* by *sensible Images or Hieroglyphicks*, God in compliance therewith (the Jews being infinitely fond of the manners of *Ægypt*) thought it meet at first to express the Gospel to them in the same *typical manner*, *i. e.* to represent the whole *method and Oeconomy* of it in *visible signs and figures*, which he intended only for a *rude draught* of the Gospel, which he purposed *afterwards* to draw to the *life*, and express more *clearly and exactly*. When therefore our Saviour had *fully* revealed to the World the *sense and meaning* of those *Types*, and expressed what they did so *mysteriously* signify in *plain and clear Propositions*, they from thenceforth became altogether *useless*, and for that reason were *repealed*, and utterly *expunged* out of the *Rubrick* of divine Worship. So that now the Gospel which hitherto ran under ground in a *dark and mysterious Channel*, broke forth into a *visible stream* from underneath that surface of *Types and Shadows*

which had hitherto *covered* and in a great measure *concealed* it from the sight and view of the world. And therefore we need no longer *grobe* after it among *Shadows* and *Umbrages*, as the good Jews were fain to do under the *Mosaick* Dispensation, those Doctrines of it which before were *all* *Mystery* and *overcast* with Types and Shadows, being now brought forth from behind the Curtain into *open view*, and presented *barefaced* to our understandings in a most *plain*, and *ease*, and *familiar* sense. Since therefore the *Types* of the *Law*, and *Jesus Christ* taught the *same* Religion, and only *he* taught more *plainly* and *clearly* what *they* taught more *darkly* and *mysteriously*, it hence necessarily follows, that those *believing* Jews who *received* and *acknowledged* Christ, espoused no *new* Religion, but still adhered to that *good old* Religion which the *significant* Rites and Ceremonies of their Law had *all along* preached to them; and that it was only the *unbelieving* Jews who *rejected* Christ's Doctrine, that were the true *Apostates* from the *antient* Judaism, which *preached* and *exhibited* to them all those *holy mysteries* of which the Religion of our Saviour is composed; but as for those of them who *believed* in *Jesus*, they
continued

continued steadfast in the *mystick* and *spiritual* sense of their *antient* Religion, and though they forsook their old *School-master*, the Law, under which they had been *trained* and *educated*, yet still they retained their old *Lesson*. For the *Doctrine* of *Jesus* was the *standing* *Doctrine* of their *Legal Types*, which *they* taught darkly and *obscurely*, but *he* most *clearly* and *distinctly*; and therefore though those *believing* Jews still continued in the same *Doctrine*, yet they had very good reason to change their *Teacher*, and from being the Disciples of the *Law* to become the Disciples of *Jesus*, under whose instruction they were sure to improve far *beyond* what they had hitherto done under their *old Master*. Since therefore Christianity is nothing but the *antient* Judaism *explained* and *unriddled*, it hence necessarily follows, that the *believing* Jews, by *embracing* it, did not commence a *new Church* distinct from the *antient* Jewish one, but were the *same Church*, still *continued* and *improved*; the *same Church*, because founded on the same *Religion*; but the *same Church improved*, because enlightened with a far more *distinct* and *explicite* knowledge of that Religion.

2 AND as our Saviour did very much improve the Religion of the Jewish Church in respect of *clearness* and *perspicuity*, so he did also in respect of *easiness*.
 3 For besides those many *Rites* and *Ceremonies* which the Law of *Moses* superadded to it, as *Types* and *Shadows* of the Gospel, there were sundry *others* superadded to it by the same Law, partly in *conformity* to the more *innocent* Rites of the *Egyptians*, among whom the Jews were *educated*, and of whose Rites and Manners they were pertinaciously *fond*; and partly in *opposition* to their *Magical* and *Idolatrous* ones, *vid. Vol. I. p. 59, 60.* For the *Primitive*
 4 Jewish Religion was that which the *Patriarchs* and their *Posterity* professed and practised *before* the giving of the *Law*, and to which the *Ceremonial* Law was but a *superaddition*; but by reason of the vast *number* of Rites and Ceremonies which this Law contained (which yet considering their *state* and *temper* was very *necessary* for them) their Religion was rendered exceeding *cumberfom* and *grievous* to them; and therefore the Apostle justly calls it *a yoke which neither they nor their fore-fathers were able to bear*, Acts 15, 10. But our Saviour when he came into the World, who was the *substance* and *accomplishment*

plishment of all those Ceremonial Types and Prophetick Pictures, unloaded it of all those burthensom appendages, and thereby restored it to that ancient ease and liberty in which it was before that yoke of bondage was imposed on it; nay, and ever. For but rendered it more easie than not only so, whereas before the Law it had annexed to it that painful Rite of Circumcision, which was the Primitive Seal of that Religion or Covenant, our blessed Saviour exchanged it for a much gentler and easier, viz. that of Baptism. For whereas Circumcision was not only an infamous Rite among the greatest part of the Gentile World, and upon that account unfit to be the sign of initiation into the Church of Christ, which was now to be enlarged and propagated through the World; but also a bloody and painful one, and upon that account more apt to affright men from, than to initiate them into his Church; Baptism was a Rite that both Jews and Gentiles revered, and that is very easie and practicable in its own nature. So that whereas the antient Judaism was rendered a yoke of bondage (as the Apostle calls it, Gal. 5. 10.) through those numerous Rites and Ceremonies that were superinduced upon it, our Saviour

disburthened it of them *all*, and thereby rendered it an *ease* yoke, as he himself calls it, *Mat. II. 30.* Since therefore Christianity, for the *main*, is nothing but the ancient Judaism *released* from the *bondage* of the Ceremonial Law, and *restored* to its Primitive *easiness* and *freedom*, it hence follows, that by *embracing* Christ and his Doctrine the *believing* Jews did not turn to a *new* Religion, nor consequently constitute a *new* Church, but still continued in their *Old* Religion, which our Saviour only *bettered* and *improved*, and rendered far more *ease* and *practicable*.

3 Thirdly and lastly, OUR Saviour very much improved the Jewish Church and Religion in respect of the *extent* and *universality* of it. It is true, the Gentiles who *embraced* the Jewish Religion were always allowed *admission* into the Jewish Church. For so at first not only Abraham himself and his *Children*, but his *Servants* also were admitted into *Covenant* with God, and thereby made his *Church* and *People*. And in the Reigns of David and Solomon, as Mr. Selden *de Jure l. 2. cap. 2.* observes, there were *vast* numbers of *Converts* to the Jewish Church out of all the *Neighbouring* Nations; and in *Ahasuerus's* Reign *many* of the *people* of the *Land*

Land, of *Média* and *Persia*, became Jews, *Esther* 8. 17. and afterwards in *Hyrcaus's* Reign the whole Nation of the *Idumeans* embraced the Jewish Religion; all which, and many more, as the true Children of *Abraham's* faith, were by *Circumcision* initiated into the Covenant God made with him and his *Posterity*, and thereby became Co-members with them of the same Corporation, and Coheirs to the same Promises. But though the Gate of the Jewish Church was never shut against the Gentiles, yet, as I shewed before, there were sundry of the Rites of that Church instituted on purpose to divide and separate the Jews from the Gentiles, to create a distance and mutual strangeness between them, that thereby the Jews might be preserved and secured from mingling with the Gentile Idolatries. Now by these distinguishing Rites, which begat an inveterate mutual prejudice between the Jews and Gentiles, the Jewish Church was very much narrowed and contracted. For in the first place these distinguishing Rites by prejudicing the Jews against the Gentiles restrained them from all free converse and communication with them, and thereby from propagating their Religion among them; and secondly, by prejudicing the

Gentiles

Gentiles against the Jews, they also prejudiced *them* against the Jewish Religion, and rendered their minds extremely *averse* to the entertainment of it. Thus as these Ceremonious *singularities* of the Jewish Church were to the Jews great *preservatives* against the *Idolatries* of the Gentiles, so to the Gentiles they were very great *hinderances* of their conversion to the Religion of the Jews. And therefore our Saviour, in order to his design of propagating Christianity among the Gentiles, which is the true Spirit and Mystery of Judaism, found it necessary to remove from it these *offensive* Rites, which lay as so many *stumbling blocks* in the way to the conversion of the Gentiles to it, and so by *pulling down this middle Wall of partition* between the Jews and Gentiles, and *abolishing this enmity of Ordinances* which created such a vast *distance* between them, he *opened and prepared* the way to the conversion of the Gentiles, and took a most *prudent and effectual* course to *make peace* between them and the Jews, and to *reconcile them both into one body in the Cross*, and hereby to *extend and enlarge* the Church into an *universal Corporation*.

IN short therefore Christianity being nothing else but only Judaism *separated* from all those *Appendages* of it, which rendered it *obscure*, and *burthensom*, and *narrow*, it hence follows that that *Remnant* of Jews who *received* and *embraced* it, were so far from *renouncing* their *old Religion*, that they still *admitted*, and *professed*, and *adhered* to it under its greatest *advantages* and *improvements*; that they *renounced* nothing of it but only its comparative *defects*, and did only *admit* of these new *reformatiōs* of it, by which our *Saviour* advanced it to its utmost *lustre* and *perfection*, and rendered it infinitely more *clear*, and *easy*, and *extensive*; and since it was their *old Religion* thus *reformed* and *improved* that they still *embraced* and *continued* in, upon their turning *Christians*, it necessarily follows, that they did not become a *new, distinct Church*, but were only a *continued succession* of the *Old one*. And hence it is that *Christians* in the *New Testament* are sometimes called *Jews*, *Rev. 2. 9.* i. e. *reformed Jews*, or, which is the same, *true Christians*; and sometimes the *Israel of God*, *Gal. 6. 16.* and sometimes the *Children of Abraham*, *Gal. 3. 7.* and sometimes a *chosen generation*, a *Royal Priesthood*, an *holy Nation*, a
peculiar

peculiar people, which is the proper Character of the *Jews*, because by their *Faith* and *Religion*, which is nothing but the *true spiritual* and *mystick* Judaism, they were *Jews* and *Israelites*, and *the Children of Abraham*, though they were not all so according to the *Flesh*, as the Apostle distinguishes, *1 Cor. 10. 18.* and hence also it is that the Christian Church is called the *new Jerusalem*, *Rev. 3. 12.* because it is nothing but the *Old Jerusalem* or *Jewish Church* renewed and enlarged.

Eighthly and lastly, THAT to this individual Church or Kingdom of Christ, thus reformed and improved, was super-added all those *Gentiles* that were afterwards converted to Christianity. When the main body of the *Jews* had rejected our Saviour, his Kingdom was reduced to a very narrow compass, and consisted only of one single Congregation of Christians in *Jerusalem*, which, through the blessing of God upon the indefatigable industry of his *Apostles* and *Disciples*, was by degrees spread and dilated over all the World. For this single Congregation was the Primitive root out of which the vast stock of the Catholick Church sprung, which hath since branch'd forth it self into particular

particular Churches to all the ends of the Earth; for it is of this Church that the Apostle speaks, Acts 2. 47. when he tells us, that the Lord added to the Church daily such as should be saved. So that all that were converted to the faith of Christ were but so many additions to this Primitive Church, so many living stones incorporated into this spiritual building, which by the industry of its builders did soon encrease and multiply into several other Congregations; and these Congregations, though they were several, yet were not separate or independent, but continued all of them united to the first, as Homogeneous parts growing out of the same body, or distinct Apartments superadded to the same building. - So that the Christian Church began in one Congregation, and by degrees enlarged it self, like a fruitful stock by branching forth it self into other Congregations in a continued unity with its own body, which for the convenience of Worship and Discipline were afterwards formed into several, though not separate, particular Churches under the conduct of their particular Pastors and Governours. And thus all the particular Churches that are now in the World are only so many Lines drawn from this Primitive Centre,
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and *united* in it; and it is upon this account particularly that they all of them constitute but *one* Catholick Church, because they all grew out of *one*, and so are but *comparts* of the same *body*, and *branches* of the same *root*, and are only that *one* Primitive Church *multiplied* into several Churches living in the same Catholick *Communion* and *Unity*. And accordingly the Gentile Converts are said to be *grafted* into the Jewish Church, which the Apostle calls the *good Olive tree* in *Rom. 11. 17, 18.* *For if some of the branches*, that is, the unbelieving Jews, *be broken off*, *i. e.* rejected from being any more the Church and People of God, *and thou being a wild Olive Tree*, growing in the wild common of the World without the Pale and Inclosure of Gods Church, *were grafted in among them*, *i. e.* incorporated with the believing Jews, and made a member of the body of their Church, *and with them partakest of the root and fatness of the Olive Tree*, *i. e.* communicatest with them in all the blessings of God's Promise to *Abraham*, which is the foundation of their Church, *boast not against the branches*, but *if thou boast*, consider *thou bearest not the root*, but *the root thee*, *i. e.* the Jewish Church grew not out of *thee*, but *thou* out

out of *that* ; *she* is no branch of *thee*, but *thou* of *her*, as being ingrafted into *her* Stock, and added to *her* Communion. By which it is evident that the *converted* Gentiles were all but so many *superadditions* to that *Primitive* Church of *Jerusalem*, which was the only remainder of the *antient* Jewish Church, and which from one *single* Congregation did by degrees *increase* and *multiply* it self into an *infinite* number of *particular* Churches in *Union* with it self from one end of the World to the other.

AND this, in short, is the *Progress* of Christ's *Kingdom*. which from *Adam* to *Abraham* consisted of *all* such as were *true* *Worshippers* of God of whatsoever *Kindred* or *Nation* ; from *Abraham* to *Jesus Christ* principally of the *Jewish* Nation ; and when the *greatest* part of that Nation had *revolted* from Christ, and *renounced* their relation to him, his Kingdom extended no farther than to the *small* Remnant of the Jews that *adhered* to him, who made up but one *single* Congregation, which Congregation by the *diligence* of its Ministers, and the *blessing* of God *increased* and *propagated* from it self *vast* numbers of *other* Congregations, and these were formed into *particular* Churches, which like so many

many conquered *Provinces* were still *united* to that *Primitive Kingdom*, till at last by a continued *accession* of new *Conquests* it was *spread* and *enlarged* into an *universal Empire*.

SECT. VIII.

*Of the Nature and Constitution of
Christ's Kingdom.*

THE *Kingdom* of Christ and the *Church* of Christ are phrases of a *promiscuous* use in holy Scripture, and do import the same thing. Thus *Mat. 16. 18, 19. Thou art Peter, and upon this Rock will I build my Church, and I will give unto thee the Keys of the Kingdom of Heaven*, where the *Church* and the *Kingdom* of *heaven* are the same thing. And thus to be *translated* into the *Kingdom* of Christ, *Col. 1. 13. and called to the Kingdom of Christ, 1 Thes. 2. 12.* imports no more than to be made a *member* of the *Church* of Christ. And thus also by the *Kingdom*, *Mat. 13. 38. by the Kingdom of God, Mat. 21. 31. by the Kingdom of heaven,*
Mat. 11. 12.

Mat. 11. 12. and by *the Kingdom of Christ*, Rev. 11. 15. no other thing can be intended but only the *Church of Christ*.

I confess the *Kingdom of Christ* taken in the *largest* sense extends a great deal farther than the *Church of Christ*. For under God the Father he is *universal Lord* and King of the *World*, his *Kingly power* being upon his *Ascension* into heaven extended, as was shewn before, to the *utmost limits of the Universe*. For so he himself tells us by way of Anticipation, that God hath given him power over all flesh, Joh. 17. 2. i. e. over all mankind. For his *Regal power* extends as far as his power of *judging* which is one of the principal *Acts* of his Regality, and his power of judging is over all mankind; for so we are assured that God hath appointed a day in which he will judge the *World by the man Christ Jesus*, Acts 17. 31. and that Christ is ordained of God to be the *Judge of quick and dead*, Acts 10. 42. and not only so, but that when he shall sit down upon the throne of his glory all Nations shall be gathered before him, Mat. 25. 31, 32. Since therefore by the right of his *Royalty* he shall judge all Nations, it necessarily follows, that all

Nations are under his *Empire* and *Dominion*; and accordingly the Apostle tells us, that God hath set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and gave him to be head over all things to the Church, Eph. 1. 20, 21, 22. So that the Kingdom of Christ in a large sense extends to all Nations in the World, even to the *Heathens* and *Infidels* that never heard of his name, and upon this account he is stiled, *The blessed and only Potentate, the King of Kings, and Lord of Lords*, 1 Tim. 6. 15. and so also Rev. 17. 14.

BUT the Church is more peculiarly his Kingdom, as consisting of that part of the World which owns and acknowledges his authority, makes a visible profession of fealty to him, and submission to his Laws and Regulations. As for the other parts of the World, they are all of right his Subjects, by vertue of that Universal Regal Authority wherewith the most High God and Father of all things hath invested him, but *de facto* they are Slaves to the Prince of darkness, all whose Dom-

nions

nions in this World are nothing but usurpations on the Kingdom of Christ. But the Church is that part of the World that hath thrown off the yoke of this Usurper, and by a solemn Profession surrendered up it self to the Authority of Christ its rightful Lord and Sovereign; and hence the Members of the Church are said to be translated out of the Kingdom of darkness into the Kingdom of our Lord and Saviour Jesus Christ, Col. 1. 13.

THE Church therefore being more peculiarly Christs Kingdom, as being that part of the World which is actually subjected to him, and under his Government, I shall, with as much brevity as the Argument will admit, inquire into the nature and constitution of it. In general therefore the Church or Kingdom of Christ may be thus defined: It is *one universal Society of all Christian People incorporated by the new Covenant in Baptism under Jesus Christ its supreme head, and distributed under lawful Governours and Pastors into particular Churches holding Communion with each other in all the Essentials of Christian Faith, and Worship and Discipline.* For our better understanding of of which definition it will be necessary to explain the several parts of it.

First THEREFORE it is *one universal Society of all Christian People.*

Secondly, OF all Christian People *incorporated by the New Covenant.*

Thirdly, OF all Christian People *incorporated by the New Covenant in Baptism.*

Fourthly, OF all Christian People *incorporated under Jesus Christ its Supreme Head and Governour.*

Fifthly, IT is a Society of all Christian People *distributed into particular Churches.*

Sixthly, IT is distributed into particular Churches *under lawful Pastors and Governours.*

Seventhly, IT is distributed into particular Churches *holding Communion with each other.*

Eighthly, THE Communion which these particular Churches hold with each other is,

First, IN all the *Essentials* of Christian Faith; and

Secondly, IN all the *Essentials* of Christian Worship.

Thirdly, IN all the *Essentials* of Christian Discipline.

First, THE Church or Kingdom of Christ is *one universal Society* consisting of all Christian

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Christian People, who as was shewn before, were at *first* comprized in one *single* Congregation at *Jerusalem*, and *then* this *single* Congregation was the *whole Church* or *Kingdom* of *Christ*, which by the continual accession of *new* Converts *increased* and *multiplied* by degrees, till at length it was *spread* over the whole Earth. So that the Christian Society as it is *now enlarged* is nothing but that *Primitive Church* *diffused* and *dilated*. For it was not diffused into *separate* and *independent* Societies, but into *simular* parts and members of the *same* Society; and therefore as a man is *one* and the *same* person when he is *full grown*, as he was when he was an *Infant* but of a *span* long, because his growth consists not in an addition of other persons to him, but only of other *parts* of the *same* person; so the *Church* of *Christ* is the *same individual* Church *now*, since it is grown to this *vast* Bulk and Proportion, that it was in its *infant* state, when it extended no farther than one *single* Congregation, because it grew not into other *divided* Churches, but only into other *distinct parts* of the *same* Church; and therefore since its growth consisted only in new accessions of *simular* parts to the *same* body, it must be as much *one* Body or Society

now, as it was at *first*, when it was but
 one *single* Congregation. For this Con-
 gregation was the *root* out of which the
 Catholick Church *sprang*, or, as our Sa-
 viour phrases it, *the grain of mustard seed*,
 which, though a very *small* seed, shott
 up into a *mighty* tree, in whose *far-spread*
 branches the Birds of the air came and
 lodged; and therefore as the *stock* and
branches grow up from the *root* in a con-
 tinued *Union* with it, and *all together* make
 but *one* Tree, so all the *Christian People* in
 the World *sprang* out of this *single* Con-
 gregation, and as they *sprang* were still
incorporated and *united* to it, so as that
all together they make but *one* Church.
 And this is that which in our Creeds
 is called *the holy Catholick* or univer-
 sal Church. For so the Apostle tells
 us, that there is but *one body*, or Church,
 as well as *one Spirit*, *one Lord*, *one Faith*,
 and *one Baptism*, Eph. 4. 5, 6. and our Savi-
 our tells us, *Other sheep have I*, meaning
 the *Gentiles*, *which are not of this fold*,
 meaning the *Jewish Church*, and *they shall*
hear my voice, and *there shall be one fold*
and one shepherd, Joh. 10. 16. For so the
Gentiles, added to the *Christian Jewish*
 Church are said of *twain* to make *one new*
man, Eph. 2. 13. and both together are
 compared

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compared to a building fitly framed together growing into an holy Temple in the Lord, Ibid. ver. 21. And indeed since all Christians do enjoy in common, and without any distinction, the same priviledges and immunities, they must of necessity be all of the same Community. For it is by their peculiar Faith, and Laws, and Rights of Worship, and Promises, and Priviledges that the Christian Society is distinguished from the rest of the World; and therefore since these peculiarities are by the very institution of Christian Society made common to all Christian People, it is nonsense to suppose them distinguished by that institution into separate and independent Communities. For how can they be separate Societies which have nothing to separate and distinguish them, but enjoy all things in common with one another.

Secondly, THE Church is one universal Society of all Christian People incorporated by the New Covenant: For this is that which distinguishes regular Societies from confused multitudes, that whereas the latter are only locally united, so that as soon as ever their parts are dispersed into distant places they cease to be, and are utterly dissolved; the former are

united by *Laws* and mutual *stipulations*, which are the *Political Nerves* and *Arteries*, by which their several parts, how *remote* and *distant* soever, are *united* to one another. Even as it is in our *City Companies*, which are not only *united* while their *Members* are *met* together in their *Common Halls*, but do also *continue* united after they are *dispersed* abroad to their several homes, because that which unites them is not their being together in the same *place*, but their being obliged together under the same *Laws* and *stipulations*, and communicating with one another in the *duties* and *priviledges* of one and the same *Charter*; by reason whereof though they suffer a *continual* defluence of *old* and access of *new* parts, yet still they remain the same *Societies*, (even like *natural* bodies that are under a *perpetual* flux of parts) because they still retain the same *Laws* and *Charters* which are the *statique Principles* or *Forms* that *individuate* them, and keep them still the same. And thus it is with the *Church*, which partakes of the *common* nature of all other *formed* and *regular* *Societies*. For hence in *Scripture* it is called a *Kingdom*, a *City*, or *Commonwealth*, and compared to a *natural Organized* body, to denote

denote that it is a *Regular Society*, all whose parts are *united* together by legal *bonds* and *ligaments*. Now the legal bond which *unites* the Church, and renders all its Members *one* regular Corporation, is the *New Covenant*, by which all Christian People are in *one* body *obliged* to all the *duties* it requires, and *entitled* to all the *Privileges* it proposes, and by being all *engaged* together in this *one Covenant*, whereby they are all *concerned* together in the same common *duties* and *privileges*, they are all *incorporate* together into the same *Community*. And thus it was that the *Jewish* People were all *united* into *one* Church, by their being all *confederated* as one party in one and the same *Covenant*, whereby they all engaged themselves, as *one* body, to be *God's* People, and God engaged himself to them, as to one body, to be *their* God; which in *Deut. 26. 17, 18.* is thus expressed, *Thou hast avouched this day the Lord to be thy God, and to walk in his ways, and to keep his Statutes, and his Commandments, and the Lord hath avouched thee this day to be his peculiar People as he hath promised thee. This therefore was that which united them into one Religious Society, that they were all confederated with God in one and the same Covenant.* For thus

thus saith God, *I entered into Covenant with thee, and thou becamest mine*, Ezek. 16. 8. and hence God is said to be married to that People, Jer. 3. 14. and to be their Husband, Isa. 54. 5. because by the Covenant, which like a Matrimonial engagement was transacted between God and them, they were all united into one Spouse, and contracted to one Husband. And in the same sense the Christian Church is called the Bride and the Spouse of Christ, vid. Rev. 22. 17. and Christ is called her Husband, 2 Cor. 11. 2. because we by contracting our selves to him in one and the same Covenant, do all become one Party, and are incorporate together into one Spouse, and he by contracting himself to us in one and the same Counterpart unites us in one common Husband, and endows us in common with all his spiritual Goods and Blessings. So that by the New Covenant, which is the Nuptial Contract between Christ and Christians, and in which we are said to be married to Christ, Rom. 7. 7. we are not only united to one head and Husband, but are also incorporated into one body and Spouse. And accordingly as the Jews by vertue of their Covenant with God, were separated from all Nations, and united together into a distinct body,

body, upon which account they are called Gods *peculiar Treasure, a Kingdom of Priests, and an holy Nation*, Exod. 19. 5, 6. so we *Christians* by vertue of our Covenant with God in Christ are separated from all other Societies, and made a *distinct Corporation* from the *World*; upon which account we are also called, a *chosen Generation, a Royal Priesthood, and holy Nation, and a peculiar People*, 1 Pet. 2. 9.

Thirdly, THE Church or Kingdom of Christ is the universal Society of all Christian People incorporated by the new Covenant in *Baptism*. For so in *humane* Contracts it hath been thought meet even by the *unanimous* consent of all *prudent* Law-givers, that the *mutual* engagements of the *contracting* Parties should not be legally *Pleadable*, till they have been first mutually *sealed* and solemnly *confirmed* before witness. And accordingly God, who is wont to proceed with men in *humane* Methods, hath always thought meet to *strike* and *ratify* his Covenants with them by some visible *sign*, or *solemnity*. For thus he struck his Covenant with the *Jews* in that *visible* solemnity of *Circumcision*, which was the *sign* by which God and that People *sealed* and *consigned* to each other their *respective* parts of that Covenant,

nant, by which he stipulated to be *their* God, and *they* to be *his* People, And till such time as this *outward* sign was *transacted* between God and them, the Covenant it *sealed* was not *in force* so as to oblige *either* Party, or give them a *mutual* claim in one another. And hence it is called Gods Covenant *in their flesh* for an *everlasting* Covenant, and they who *refused* to admit *this* sign, unless it were under some great *necessity* (in which case God accepted the sincere *desire* for the *deed*) were to be cut off from that People, *i. e.* to be treated as *Aliens* from that Church, and that because they had *broken* or rejected Gods Covenant, *i. e.* by *refusing* that *sign* which was the *Seal* and *ratification* of it, Gen. 17. 13, 14.

BUT this *bloody* sign, as was shewn before, being not so *commodious* for the state of the *Christian* Church, which was to be *diffused* over all the *World*, our Saviour *abolished* it, and in its room *introduced* the sign of *Baptism*, which was before *used* by the *Jews* for the *initiation* of their *Females* and *Profelytes*, and which was much more *acceptable* to the *Gentiles*, as not being at all *offensive* to them, (as *Circumcision* was) it being one of their own *Religious Ceremonies*, and much less *painful*

in its own nature. But though this was of a quite *different* nature from *Circumcision*, yet it was instituted by our Saviour to supply its room, and to serve its religious ends and purposes, viz. to transact, and seal, and ratifie the new Covenant between God and us. For in Baptism the Party Baptized makes a solemn Vow and Profession, by himself or his Sponsor, of fidelity and Allegiance to God through Jesus Christ; and hence Baptism is called the answer or promise of a good Conscience, 1 Pet. 3. 21. For in the Apostolick Age, as Origen tells us, in Num. Homil. 5. there were certain questions proposed by the Minister to the Person to be Baptized, which St. Cyprian calls *Interrogatio Baptismi*, the Interrogation of Baptism; Now the questions proposed were first, Ἀποτάωμι τοῦ Σατανᾶ, Wilt thou renounce the Devil? To which the Party answered, Ἀποτάωμαι, I do renounce; then he was asked again, σὺντάωμι τοῦ Χριστοῦ, Dost thou consent to resign thy self to Christ? To which he answered, σὺντάωμαι, I do consent; and this answer or promise being made with a sincere intention, was that in all Probability which the Apostle here calls the answer of a good Conscience, and if so, it is certain that these words do imply

imply our *formal* Covenanting with God in *Baptism*, Of the truth of which we have a large account in *Rom. 6. 3, 4, 5.* *Know ye not that so many as were baptized into Jesus Christ were baptized into his death, therefore we are buried with him by Baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life, for if we have been planted together into the likeness of his death, we shall be also into the likeness of his Resurrection;* where it is plain that those Phrases, *buried with Christ*, and *risen with Christ* are only the *sense* and *signification* of that *Eastern* custom in *Baptism*, viz. of *Plunging* the Baptized person under water, and *raising* him up again, which being *Sacramental* actions must be supposed to have a *peculiar import* and *significancy*, and the *significancy* of them the Apostle here plainly tells us wholly refers to the *Death*, and *Burial*, and *Resurrection* of Christ; and therefore the *plunging* under water must necessarily refer to Christs *Death* and *Burial*, and the *raising* up again, to his *Resurrection*. The true *import* therefore of these *Baptismal* actions must be, First, a *solemn* profession of our *belief*, that as we are *buried* under water and *raised* up again,

again, so *Christ* died, and was buried, and raised up from the dead, which being the principal Articles of Christianity do include all the rest. Secondly, They also import a solemn engagement of the Party baptized to die to, and endeavour utterly to extinguish all his sinful lusts and affections, even as *Christ* died and was buried, and to rise from the spiritual death of sin into newness of life, even as *Christ* rose from his natural death to live for ever. Since therefore in their Baptism they did by the same actions signify their belief of the Death, and Burial, and Resurrection of *Christ*, together with their own resolution of dying to sin, and rising to righteousness, they might very well be said to dye with *Christ* in those actions, to be buried with *Christ*, and to rise with *Christ*, since what is represented as done together, is representatively done together, and it is usual in Sacraments to call the representing signs by the names of the things which they represent. For so the Paschal Lamb is called the Passover, and the Bread and Wine in the Lords Supper the Body and Bloud of *Christ*; and for the same reason the plunging under water and raising up again in Baptism is here called dying with *Christ*, and rising with *Christ*,

Christ, because in the *same* actions *Christ's* *natural* Death and Resurrection and our *spiritual* Death and Resurrection are *represented* together. The meaning therefore of the above cited passage is plainly this, "You cannot be ignorant that
 "when you were baptized into Jesus
 "Christ you made a solemn Profession that
 "you would conform your selves to his
 "Death in dying to sin even as he died
 "for it, so that in your Baptismal immer-
 "sion you were representatively buried
 "with him, that so as Christ was raised
 "from the dead, so you in conformity
 "thereto might live a new regenerate life;
 "for if we conform to his Death in dying
 "to sin, as we promised to do in our im-
 "mersion, we shall be sure to conform
 "to his Resurrection also in living to Right-
 "eousness, as we promised to do in our
 "rising out of the water again. By which
 it is evident that Baptism is on *our* part
 a solemn *engagement* of our selves to per-
 form the *conditions* of the New Covenant.
 And indeed the very phrase *Baptized into*
Jesus Christ can import no less than a so-
 lemn *resignation* of our selves to *Christ* in
 Baptism. For so the phrase *Baptized into*
Moses, 1 Cor. 10. 2. plainly denotes the
 Jews *giving up* themselves to him, to
 be

be governed by him, as the *Minister* of God. And accordingly the Apostle tells us, that *so many as have been Baptized into Christ have put on Christ*, Gal. 3. 27. and putting on Christ is opposed by the Apostle to making no provision for the flesh to fulfil the lusts thereof, Rom. 13. 14. and therefore must necessarily denote an engagement of our selves to a strict observance of the *Laws* of Christian purity; or, which is the same thing, a promise or stipulation, on our part of universal obedience to his *Laws*. By all which it is evident that in this solemnity of Baptism we put our selves under Christ, as our *Head*, and *Covenant* with him to be ruled by him in our *Faith* and *Manners*.

AND as in this Ceremony of Initiation we strike Covenant with him, so doth he with us. For in this sacred Action the *Minister* is the authorized *Proxy* of Jesus Christ, and therefore his giving the holy Sign is Christ's own action, and doth to all intents and purposes as much oblige him, as if he did it in his own Person. For since Christ is not upon *Earth*, and so cannot transact the New Covenant with us in his own Person, it is necessary he should do it by Authorized Proxies, *im-*
powered by himself to do it in his *Name*;

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which

which Proxies being thus Authorized by him, do as *effectually* oblige *him* by those *federal* Rites which they perform in *his* Name, as if he *himself* had performed them in his own *Person*. For *he* doth what *they* do by *his* Authority, and is as *effectually* obliged by what he doth by them *mediately*, as by what he doth by himself *immediately*. For thus his *Commission* runs, by which he Authorized *them* and their *Successors* to the end of the World, *Go teach all Nations, baptizing them in the name of the Father, Son, and Holy Ghost*; where that Phrase, *in the Name*, plainly imports (as it generally doth in other places of Scripture) *by the Authority*. So that by this Commission Christs Ministers are *authorized* and *constituted* the *legal* Proxies of the *holy Trinity*, in the *stead* of those blessed Persons to *seal* the *New Covenant* with the *Baptismal sign* to those whom they baptize, and thereby *legally* to *oblige* the *Father, Son, and Holy Ghost* to perform the *Promises* of it to all those Baptized persons who perform the *conditions* of it. For that the Baptismal sign is a *legal* ingagement upon *God* as well as *us* to perform the *New Covenant*, is evident from *Mar. 16. 16. He that believes and is baptized shall be saved*; where

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where it is evident, that *Baptism* as well as *Faith* doth confer a *right* to Salvation; and therefore since *Faith* confers it only as it is the *Condition* of the Covenant, *Baptism* must confer it as it is the *Seal* of the Covenant. And accordingly *St. Peter* exhorts his Converts to *repent and be baptized for the remission of sins, and ye shall receive the gift of the Holy Ghost*; from whence it is evident, that *Baptism* as well as *Repentance* has a great influence on our *remission of sins*, and our *communication of the Holy Ghost*. Since therefore *Faith* and *Repentance* are the *whole* condition of the *promise* of remission, and of the *Holy Ghost*, it necessarily follows, that *Baptism* doth not influence it as it is the *Condition*, but as it is the *Seal* of the *Promise*. And so also in *Baptism* we are said to *wash away our sins, i.e. the guilt of them, Acts 22. 16.* because the sign of *Baptism* seals to us on *God's* part the *Promise* of *Forgiveness*. By all which it is evident, that *Baptism* is a *federal Rite* in which *God* and we do *seal* and *ratify* to one another each others *part* of the *New Covenant*; and it is this *sealing* that makes the *Covenant* *obliging* to both Parties, and gives to each a *legal Claim* and *Title* to each others *promise* and *engagement*; to *God*

it gives a legal Title to all that *duty* which we promise, and to us it gives a legal Title to all those *blessings* which God promises. So that till such time as we are *Baptized*, the *New Covenant* is not *struck* between God and us, nor have we any *right* or *title* to any of the *blessings* promised in it. And though we should *perform* all that *duty* which the *Covenant* requires, yet this will not at all *intitle* us to the *blessings* it promises. For he who engages to walk a *Mile* for me upon my *promise* to give him a *thousand pounds*, hath upon his *performance* a just *claim* and *title* to the *whole Sum*; whereas he that walks *ten Miles* for me *without* any such *promise*, hath a *right* to no *more* than what in *strict justice* he *deserves*. And therefore since what God *promises* in the *New Covenant* infinitely *exceeds* the *merit* of what he *requires*, our *performance* of what he *requires* doth not at all *oblige* him to *bestow* the *blessings* of his *promise* on us, unless we *perform* it upon a *Covenant engagement*; and therefore till this *engagement* is *made* and *sealed* in our *Baptism*, we can have no *promise* to *rely* upon; and though we should never so heartily *endeavour* to *repent*, we cannot *claim* the *divine grace* and *assistance*, and though
we

we should *actually* repent, we can plead no *title* to *remission* of *sins*, and though we should *persevere* in *well-doing* to the end, we cannot *challenge* eternal life. And since our endeavours do not *merit* Gods *grace*, nor our repentance his *Pardon*, nor our perseverance *eternal life*, he is no more *obliged* to bestow these blessings on us by his *Justice* than he is by his *Promise*. So that in *this* state all we have to rely upon is the *hope* of an *extraordinary* mercy; that God will *do* for us that which he never *promised*, and *bestow* upon us that which he is not *obliged* to. But when once we have struck *Covenant* with him in *Baptism*, we have him fast *obliged* to us to perform *his* part of the *Covenant*, whenever we perform *ours*; and our being thus *tied* together as *one* party in *one* and the *same* *Covenant* by this *federal* Rite of *Baptism*, is that which makes us *one* *Catholick* Church or Community. For our admission into this *New Covenant*, which is the Churches *Charter*, is our admission into the *Church* it self; and it is by being *intituled* to all the *blessings* that belong to Christians *in common*, by vertue of the *New Covenant*, that we become *Members* of the *Christian Community*. And hence we are said to be *Baptized*

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into the *body* or Church of Christ, 1 Cor. 12. 13. because Baptism, which is our admission into the Christian Covenant, is only in other words our admission into the Christian Church, which is nothing but the *Body* of Christian People joyⁿed and confederated by the New Covenant.

Fourthly, THE Church or Kingdom of Christ is one universal Society of all Christian People incorporated by the New Covenant in Baptism under Jesus Christ its *supreme head*. And it is this also that makes all Christian People one *Body* and *Society*, because they are all united under one and the same *supreme head* and *Governour*. For as *several* neighbouring Congregations are called in Scripture *one Church*, as I shall shew hereafter, because they were all under the Government of *one* and the *same* Bishop, so *all* the Churches under *all* the Bishops in the World are in Scripture called *one Church*, because they are all under *one* Governour, even Jesus Christ the *supreme* Bishop of our souls: And accordingly the Apostle tells us, that as there is but *one body*, i. e. one Church, so there is but *one Lord* or *supreme Governour* of that Church, Eph. 4. 4, 5. and in Col. 1. 18. he tells us, that Christ

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is the head of this body the Church; and again, Eph. 5. 23. that the Husband is the head of the Wife, even as Christ is the head of the Church. For Christ being Mediator of the Covenant, by which we are incorporated into a Religious Society, it must be under *him*, as our immediate head and Governour, that we are incorporate by it; because as he is Mediator of it for God, his *Office* is to govern us *for* and *under* God, according to the terms and conditions of it.

Fifthly, THE Church or Kingdom of Christ is *one universal Society* of all Christian People [distributed into particular Churches] which distribution is made for the *convenience* of divine Worship; For the Catholick Church being a vast Body composed of *infinite parts* which are separated from each other by vast distances of place, it is impossible for it to celebrate the Offices of Divine Worship in any *one Assembly* or *Congregation*. At first indeed the *whole Catholick Church*, was only a *single Congregation*; but this in a little time encreased and multiplied so fast, that they could no longer exercise the Publick Worship of God together in *one place* or *Assembly*; and therefore the first distribution of it was into several Congregations

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which in Scripture are called by the name of *Churches*, as being similar parts of the Catholick Church, even as every breath of air is called *air*, and every drop of water, *water*. For thus those Believers who were wont to assemble in any one particular house to worship God together are frequently called *Churches*: as for instances, *the Church in the house of Priscilla and Aquila*, Rom. 16. 5. *The Church in the house of Nymphas*, 1 Cor. 16. 19. *The Church in the house of Philemon*, Col. 4. 15. In which houses in all probability there was an *upper Room* Consecrated and set apart according to the Custom of the Jews for divine Worship, in which *upper Rooms* not only the Believers of the *Family*, but several other *neighbouring* Christians were wont to assemble for the publick exercise of Divine Worship. And so where ever the Scripture speaks of several Churches in the same Country; as for instances, *the Churches of Judea*, Gal. 1. 22. *Of Samaria and Galilee*, Acts 9. 31. it is evident that by these Churches no more is meant but only the *several Congregations* of Believers in those several Churches.

BUT these Congregations growing numerous there was a *second distribution*
made

made of them, by which many of those *Congregations* neighbouring upon one another were collected into *one body* under *one head* or *Bishop*, who was the *common guide* and *Pastor* of all the Members, whether Lay or Clergy, appertaining to them. And these Collections of several *Congregations* under their several *Bishops* or *Governours*, are in Scripture also frequently called *Churches*; for thus for instance the Church of *Corinth* contained in it several *Congregations*, and therefore though in the Dedication of his Epistle the Apostle calls it, *the Church of God*, in the singular number, *which is at Corinth*, 1 Cor. 1. 2. yet in the Epistle he enjoyns, that *the women should keep silence in the Churches*, 1 Cor. 14. 34. which is a plain Evidence that in that Church there were several *Churches* or *Congregations*; and so also we read of the *Churches* of *Asia*, and *Syria*, *Cilicia*, and *Macedonia*, all which were large Countries; and did without doubt contain in them *several Congregations* of Christians; and thus also we read of the *Church* of *Jerusalem* in the singular number, and so of *Antioch*, *Ephesus*, &c. which *Churches* doubtless consisted of *several Congregations* in and about those Populous Cities; which were all united
into

into *one body* under the care and inspection of *one Bishop* or *Governour*.

Now as the *first distribution* of the Catholick Church into distinct Congregations was made for *the convenience of Worship*, it being impossible for the whole Church, when it began to encrease and enlarge it self, to celebrate the divine Offices by the Ministry of one and the same Pastor; so this *second distribution* of it into particular Churches, consisting of several Congregations, was made for the *convenience of Government and Discipline*; it being impossible for the whole Church to maintain its Order, Government, and Discipline, under the single inspection of any *one Bishop* or *Governour*: but yet notwithstanding these distributions the Churches *unity* still remains; for as the Empire was but *one*, notwithstanding that for the convenience of Society and Government it was distributed into several Cities and Regions, and those into several Provinces, because they were all incorporated together under *one Civil head*, the Emperour; so the Church is but *one*, though for the convenience of *Worship* and *Government* it be distributed into several Congregations, and those into several particular Churches or Episcopacies; because they

they are all incorporate under *one spiritual Head*, even Jesus Christ the supreme Bishop and Pastor of our Souls.

Sixthly, It is the *universal Society* of all Christian People distributed into particular Churches under *lawful* Governours and Pastors, and it is this indeed that constitutes them *distinct* Churches, *viz.* their being *joyned* and *united* together under *distinct* Pastors and Governours: For thus a *single* Congregation is a *distinct Church*, because all the Members of it do locally *Communicate* together in all the Offices of Divine Worship administred to them by a *distinct Pastor*; and so also a Collection of several Congregations is a *distinct Church*, because they all *participate* together of the direction and conduct of a *distinct Governour*. For, as I shewed before, the reason of these distributions of the Catholick Church first into single Congregations, was the *Convenience* of *Worship*, and then into several Collections of several Congregations was the *Convenience* of *Government*; and therefore since that which serves the convenience of *Worship* is the having *distinct Pastors* to administer it, and that which serves the convenience of *Government* is the having *distinct Rulers* to exercise it, it hence necessarily

necessarily follows, that that which makes a Congregation a distinct *distribution* of the Catholick Church, must be its *worshiping* together under a *distinct Pastor*; and that which makes a Collection of Congregations a distinct distribution of the Catholick Church, must be its being united together under a *distinct Governour*; because without their *Pastor* or their *Governour* they want the formal reason of their being distributed into *distinct Churches*. And indeed there is no Church whatsoever, whether it be a single Congregation or a Collection of Congregations, can act as a Church without a *Pastor* or *Governour*. No Congregation can lawfully communicate in the publick Offices of *Divine Worship* without a lawful Pastor to administer it: no Collection of Congregations can lawfully exert any act of *Church-Government* without having an authorized *Governour* to exercise it. For the administration of all Church-Offices is committed by our Saviour into the hands of the Churches Officers; it is to them that he hath given *the keys of the Kingdom of heaven, i. e.* Authority to *admit, or exclude, or readmit* men into the Communion of the Church: It is they alone whom he hath made the Keepers of the
Seals

Seals of the New Covenant, viz. *Baptism* and the *Lords Supper*; they alone whom he hath authorized to *teach* the Gospel, to *bleſs* the People, and to *offer* up the Publick Prayers of Christian Assemblies. And these are the *proper* acts of a Church considered *as a Church*; so that without Pastors or Governours there is no Church can perform any of those acts that are *proper* to a Church: and therefore since all *action* proceeds from the *Essence* of the Agent; Pastors and Governours, without which Churches as such cannot act, must necessarily be *essential* to Churches: and hence the Apostle tells us, that the great purpose for which Christ ordained Apostles, Prophets, Evangelists, and Pastors, and Teachers was, *προς ἑκταρισμὸν*, for the compacting or joyning together the Saints as one body in Church-Communion and Society, Eph. 4. 11, 12. and hence also you find the Churches of *Asia* following the number of the *Angels* or *Rulers* of them; Rev. 1. 20. which plainly implies, that therefore they were seven distinct Churches, because they had seven distinct *Rulers* or *Bishops*; and therefore though the Ordination of Pastors and Bishops is not confined to the Ministry of any particular Church, but extends to the

Ministry

Ministry of the Church Catholick, for so *St. Paul, Whether Paul, or Apollos, or Cephas, all are yours, and you are Christs*, that is, they are *all* Ministers of the Catholick Church *in common*, of which you are Members, and as such you have *all* a share in them, *1 Cor. 3. 22, 23.* yet it is the particular application of this their *general capacity* to this or that *particular number* of Christians or Congregations of Christians, that constitutes them *particular Churches*; and being first authorized Ministers of the Catholick Church, they carry along with them into the particular Church they are sent to, all that *Church-Authority* and *Power* by which it acts and operates *as a Church*: So that without *Pastors* or *Governours* particular Churches are nothing but so many *Bodies* without *Souls* to animate and act them; and therefore as in natural Bodies the *form* that acts them doth also constitute their *Kind* and *Species*, so in these Ecclesiastical *Bodies* the *Pastors* and *Governours*, that move and act them as Churches, do also constitute them *Churches*. What these *lawful Pastors* and *Governours* are, I shall have occasion to discourse hereafter, when I come to treat of the *Ministers of Christs Kingdom*; it being sufficient at present

present to shew the *necessity* of them to the constituting particular Churches.

Seventhly, **THE Church** is one *universal Society* of all Christian People distributed into particular Churches [holding Communion with each other] by holding Communion with each other, I mean, *owning* each other as *parts* of the same body, and *admitting* each others Members, as occasion serves, into *actual Communion* with them in all their Religious Offices. It is true, in the Primitive Churches there were sundry *prudential* acts of Communion pass'd between them, such as their *formed* and *communicatory Letters*, by which the holy Bishops gave an account to each other of the *state* and *condition* of their respective Churches, and consulted each others *judgment* about them; but these were not at all *essential* to that Communion which they were obliged, as true Churches, to maintain with one another. All the Communion which they are obliged to, as they are *similar parts* and *distributions* of the Catholick Church, is that they should not *divide* into separate Churches, so as to *exclude* each others Members from Communicating in each others Worship, when ever they have occasion to travel from one Church to another. For so long as
there

there is no *Rupture* between distant Churches, no declared *disowning* of each other, no express *refusal* of any act of Communion to each others Members, they may be truly said to maintain all *necessary* Communion with each other. And that this Communion is *absolutely necessary* between all those particular Churches into which the Catholick Church is distributed will evidently appear from these four considerations. First, that by *Baptism*, as was shewed before, all Christian People are made *Members* of the Catholick Church, and by being made *Members* of it they are all obliged to *Communicate with it*; for how can they act as *parts* of the whole, that hold no *Communication* with the whole? They who are Members of any Society have not only a *Right* to communicate in all the common *Benefits* of it, but also an *Obligation* to communicate in all common *Offices* of it; and therefore since by Baptism we are made *Members* of the Catholick Church or Society of Christians, we are thereby not only entituled to partake with it in all its *Priviledges*, but also obliged to joyn with it in all its *Offices*. But then secondly, it is farther to be considered, that the Catholick Church being all *distributed* into particular Churches,

Churches, we can no otherwise communicate with *it*, than by communicating with some *particular Church*; for how can we communicate with the *whole*, that is all distributed into *parts*, without communicating with some *part* of the *whole*? And since the *whole* is nothing but only a *Collection* of all the *parts*, what Communion can they hold with the *whole*, who hold no Communion with any *part* of it? So long therefore as there is any such thing as a *visible Catholick Church* upon Earth, we are obliged by our Baptism, unless *necessity* hinder us, to maintain a *visible Communion* with it; and so long as this Catholick Church is all distributed into so many *particular visible Churches*, we cannot visibly communicate with it, unless we communicate with some one of those *particular Churches*. For how can we be in Communion with the *whole* body, when we are out of Communion with all the *parts*, unless we can find a body to communicate with without all its parts, or some universal Church without all particular Churches. But then thirdly, it is also to be considered that as we cannot Communicate with the *universal Church* without Communicating with some *particular* one, so neither do we Communicate with the *universal Church* by Communicating with any

N n n *particular*

particular one, unless that particular one be *in Communion* with the Church Universal. For if I cannot communicate with the *whole* without being in *Communion* with some *part* of the *whole*, it is impossible I should communicate with the *whole* unless I communicate with some *part* that is *in Communion* with the *whole*. It is as possible for a Finger to *communicate* with a body by being joyned to an Arm that is *separated* from the body; as it is for a Christian to *Communicate* with the Church Catholick by being joyned to a Church that is *separate* from the Church Catholick. But then fourthly and lastly, There is no particular Church *can* be *in Communion* with the Catholick, that *separates* it self from the *Communion* of any particular Church that is in *Communion* with the Catholick. For they who separate from any *part* of any *whole*, must necessarily separate from the *whole*, because the *whole* is nothing but *all the parts* together; and it is a contradiction to say, that they who are separated from any *one part* are yet united to *all*. How then is it possible for any Church to separate it self from the *Communion* of any other Church, which is a *true part* of the Church Catholick, without separating it self

self from the Communion of the Church Catholick *it self*; since the Church Catholick is nothing but a *Collection* of all true Churches; and to be at the same time united to all true Churches, and separated from one true Church, is the same absurdity as to be separated from all true Churches, and yet united to one. In short, the Catholick Church is one, by the Communion of all its parts, and therefore they who break Communion with any one part must necessarily disunite themselves from the whole. For when two Churches separate from one another, it must be, either because the one requires such terms of Communion as are not Catholick, or because the other refuses such as are. Now that Church which requires *sinful* or *uncatholick* terms of Communion, doth thereby exclude not only one, but all parts of the Catholick Church from its Communion, because they are all equally obliged not to Communicate with any Church upon *sinful* terms of Communion, and that Church which excludes all parts of the Catholick Church from its Communion, must in so doing separate it self from the Communion of the Catholick Church. And so on the other hand, that Church which refuses the Communion of any other Church upon

lawful and Catholick terms, doth thereby *separate* it self from Communion of all parts of the Church Catholick, because it separates from a part that is in *Communion* with *all* the *parts* of it; for that Church which may be *lawfully* Communicated with is in Communion with all other Churches that are in Communion with the Catholick Church; and therefore that Church which *separates* from its Communion cannot be in the number of those Churches that are *in Communion* with the Catholick Church; and how then can this separating Church be in the Communion of the Catholick Church, when it is *out* of the Communion of *any one* of those Churches of which the *Catholick Church consists*? All those particular Churches therefore into which the Catholick Church is *distributed*, must be *in Communion* with each other, otherwise they are so far from being *distributions* of the Catholick Church, that they are only so many *Schisms* and *divisions* from it. For if every Christian is *obliged* by his Baptism to *Communicate* with the Catholick Church; and if he can no *otherwise* Communicate with it than by Communicating with some *particular* Church, which is in Communion with the Church Catholick.

lick; and lastly, if no particular Church can be in Communion with the Church Catholick which is not in Communion with *all* the Churches of which the Church Catholick *consists*; then it is absolutely necessary that all those Churches into which the Church Catholick is distributed should maintain a *Catholick Communion* with one another.

Eighthly and lastly, *THE Communion* which these particular Churches into which the Catholick Society of Christians is distributed, *hold* with each other is *threefold*:

1. In *all* the *Essentials* of *Christian Faith*:
2. In *all* the *Essentials* of *Christian Worship*.
3. In *all* the *Essentials* of *Christian Discipline*.

I. IN *all* the *Essentials* of *Christian Faith*; By the *Essentials* of *Christian Faith*, I mean those *Doctrines*, the belief of which is necessary to the *very being* of Christianity; for as in all *Arts* and *Sciences* there are some *first Principles* upon which the *whole Scheme* of their *Doctrines* depends, and the *denial* of which like the removing the *foundations* of a building *dissolves* and *ruines* the whole *structure*; so in Christianity there are some *Principles* so *fundamental* to it, as that the *removal* of them *shakes* the whole *Scheme* of it in pieces. Now the great Funda-

mental, as the Apostle tells us, is Jesus Christ, *for other foundation can no man lay than that is laid, which is Jesus Christ,* 1 Cor. 3. 11. so that by removing the belief of Jesus Christ from the Christian Religion, we necessarily sink and dissolve the whole structure; and accordingly the Apostle pronounces those men *Apostates* from Christianity who hold not the head, which is Jesus Christ, Col. 2. 19. but yet the bare *belief* of Jesus Christ, or of this Proposition, that *Christ came from God, and was his Messias and Anointed,* is not all that is essential to the Christian Faith, which includes not only his *Mission* from God, but also the *end* of his *Mission*, viz. to be a *Mediator* between God and Man. For Christianity, as it is distinguished from Natural Religion, is nothing but the Religion of the *Mediator*, as consisting wholly of the Doctrine of the *Mediator*, together with the *duties* thence arising; so that whatsoever Proposition the *Mediatorship* of Christ necessarily and immediately implies, it is a *fundamental* Article of the Christian Faith, which no man can deny, without *innovating* the whole Religion, and turning it into a quite different Doctrine from *true and real Christianity*. For this Proposition, that
Christ

Christ came from God to Mediate between God and Man, includes the whole Doctrine of the Gospel: and therefore whatsoever Proposition is either so necessarily included in it, or so inseparably conjoynd with it, as that the denial of it doth by necessary and immediate consequence overthrow the Mediation of our Saviour, it must be essential to the Christian Faith; and the more necessary Connection there is between any particular Doctrine, and this all-comprehending Doctrine of the Mediation, the more necessary and essential it is to the Christian Faith.

Now whosoever believes not, or at least denies any Essential part of the Christian Faith, is not a Christian, and that not only because he wants a part of that Faith which denominates men Christians, but also because by disbelieving that part he doth by necessary consequence overthrow the whole of Christianity, for so *Tertul. de Præser. c. 37.* expressly asserts, *Si Hæretici sunt Christiani esse non possunt, i. e.* they who are Hereticks cannot be Christians; and hence it is that Hereticks, who are such as obstinately deny any fundamental Article of Christianity, are in Scripture ranked in the same Class with Heathens and Infidels;

for all true Christians are required to *shun* and *avoid* them as *unclean persons*, the very touch of whose conversation was enough to defile them, *Rom. 16. 17.* and the Governours of the Church are required to *anathematize* or exclude them from all Christian Communion, *Gal. 1. 8.* to *reject* them, *Tit. 3. 10.* and *withdraw themselves from them*, *1 Tim. 6. 5.* that is, to treat them as *Heathens* and *Infidels*, who have no right or title to Christian Communion; and if *Heretical persons* are to be thus treated, then much more are *Heretical Churches*, and if every *single Heretick* be *condemned of himself*, as the Apostle affirms, *Tit. 3. 11. i. e.* excommunicated by his own Sentence or Doctrine, whereby he *voluntarily* departs from the Church, and so cuts off himself from its Communion, then certainly so is every *Heretical Community*; and therefore as such must be utterly unqualified for Christian Communion. And if Heresie excommunicates not only *Heretical Persons*, but *Heretical Societies*, then a common *Agreement* in all the *Essentials* of Christian faith, which is the opposite of *Heresie*, is necessarily included in *Catholic Communion*; and accordingly the Scripture frequently presses all Christian People

People to this common *agreement*, as to a most *essential* part of their Communion with each other: For so they are required to *mind* or *think* one and the same thing, Phil. 2. 2. to *stand fast* in one spirit with one mind, 2 Cor. 13. 11. to *walk* by the same rule, and *think* the same thing, Phil. 1. 27. to be *joyned together* in the same mind, and in the same judgment, 1 Cor. 1. 10. To *hold fast* the form of sound words, 2 Tim. 1. 13. to *strive together* for the faith of the Gospel, Phil. 1. 27. and to *keep* that which is committed to us, 1 Tim. 6. 20. which is that one form of Doctrine which was delivered to us, Rom. 6. 17. The meaning of all which is not to oblige us to be of one mind and judgment in all points of Religion; for that is no more in our power than it is to be all of one stature or complexion; but that we should all unanimously consent in all those fundamental Articles of which that one Faith consists, which is the common Creed of Christians: So that it is not the differing of one Church from another in Doctrines that are either remote from or near the foundations of Christianity, that dissolves their Communion in the Christian faith; but so long as the essential Doctrines of the Gospel are secured on both

both sides, no *corrupt Doctrines* on either side can warrant a *breach* of Communion between them. It is true, if the erring Church imposes the belief of its *errors* as a *Condition* of its Communion, no Church or Christian, that believes them to be errors, can *lawfully* Communicate with it, be those errors never so small or inconsiderable; not that in themselves they are a *sufficient* cause of *separation*, but because they who do not believe them cannot profess they do, without telling a *lie*, which is a condition that is *simply unlawful*: And so also when the errors are such as do corrupt the *vital* and *essential* parts of her Worship, so that there is no communicating with her in her *Worship* without communicating in her *corruptions*; all Churches and Christians are obliged to *abstain* from its Communion, not because of the errors simply considered in *themselves*, but because they *prophane* and *desecrate* her Worship with those sinful *intermixtures* they infuse into it; so that we cannot joyn with her in her *Worship*, without joyning with her in her *sin*: so that there is *no error* can *separate* any Church or Christian from the Catholick Communion of Faith, but only *Heresie*, which is a *perverse* renunciation of some *essential*

tial part or *fundamental* Article of that Faith.

Secondly, The *Communion* which the particular Churches, of which the Catholick Church consists, hold with each other is in *all* the *Essentials* also of Christian *Worship*. By the *Essentials* of Christian *Worship* I mean the *Invocation* of the one Eternal God through the one Mediator Jesus Christ, and the participation of the two *Sacraments* of Baptism and the Lords Supper. Hence the Apostle tells us, that as there is but *one* common *Faith* wherein all true Christians communicate with each other, so there is but *one* Lord, Eph. 4. 4. and but *one* God for us to address to, and *one* Mediator between God and man for us to address by, 1 Tim. 2. 5. and therefore to address to this *one* God by this *one* Mediator, is an essential part of Christian *Worship*. And the same Apostle tells us, that there is but *one* Baptism, Eph. 4. 4. and but *one* bread of which we are all partakers, 1 Cor. 10. 17. and therefore to participate of these *Sacraments* must also be *essential* to Christian *Worship*; so that all those particular Churches that admit each others Members upon *lawful terms* to communicate with them in worshipping this *one* God, through this *one* Mediator, and

and in this *one Baptism*, and *one Eucharistical Bread and Cup*, are so far in *Communion* with the Church Catholick. For in *these* acts of Christian Worship consists the principal part of Christian Communion, and therefore that Church which *refuses* either to admit other Churches to communicate with her in these acts of Worship, or to communicate with them in them upon *lawful* terms, doth so far *separate it self* from the Christian Communion, I say upon *lawful* terms, because if it either *require* unlawful, or *refuse* lawful ones, it utterly excludes all other Churches from its Communion. If on the one hand it hath *sophisticated* its *Worship* with any unlawful *intermixtures*, so that there is no participating with her in the *one*, without partaking with her in the *other*; If we cannot pray with her *to the one God by the one Mediator* without praying *to Creatures* too, or praying *by other Mediators*: Also if we cannot partake with her in her *Baptism* without partaking with her in some *sinful and impure Rites* of Baptism: In a word, if we cannot be admitted to receive the *Lords Supper* with her, without receiving it by *halves*, or being obliged to pay divine *homage* to its *Elements*; in this case, I say, all Christians and
Christian

Christian Churches are utterly *excluded* by her from communicating with her in the *Essentials* of Christian *Worship*. And so on the other hand, if a Church *forbid* its Members to *Communicate* upon occasion with any *other* Church in these acts of Christian *Worship*, upon *lawful* terms, in so doing it divides *it self* from the Communion of the Church Catholick; and though that Church it refuses to communicate with should through the *neglect* of its *Discipline* have a great many *bad* men as well as *good* in it; though it should require the observation of a great many *Indifferent* Rites, Customs, and Ceremonies, yea, and of *contrary* Rites and Customs to its own; yet so long as the *Essentials* of its *Worship* are kept *pure* and *entire*, and are not so blended with unlawful *intermixtures* but that we may *safely* partake of them, without being at all obliged to partake of any *sin*; in this case I say to *refuse* to Communicate with it, is to *separate* from the Communion of the Catholick Church. For for the *same* reason that any Church *refuses* to Communicate with *this* Church it must refuse to Communicate with *all* other Churches in the World, because we cannot to this day, nor ever could Communicate with
any

any Church in the World in which there was not *some defect* of Discipline, *some intermixture* of bad men with good, and *some indifferent* Modes and Ceremonies of Worship.

Thirdly and lastly, ANOTHER thing wherein those particular Churches into which the Catholick Church is distributed do communicate with each other, is in the *Essentials* of Christian Regiment and Discipline; for though the particular *Modes* and *Circumstances* of Christian Government and Discipline are not *determined* by divine Institution, but left for the most part *free* to the prudent ordering and disposal of the Governours of particular Churches; yet there is a *standing form* of Government and Discipline in the Church *instituted* by our Saviour himself, which, as I shall shew hereafter, is this, that there should be an *Episcopacy*, or Order of men authorized in a continued *Succession* from the Apostles (who were Authorized by himself) to *oversee* and *govern* all those particular Churches into which the Church Catholick should be hereafter distributed, to *Ordain* inferiour Ministers to teach, and instruct, and administer the holy Offices to particular Congregations; and having Ordained them,

them, to *guide* and *direct* them in the discharge of their Functions, to *prescribe* the particular Rules of outward Order and Decency to the People of the respective Churches committed to their Charge, to *confirm* the weak, and *admonish* the disorderly, and *correct* the obstinate, by excluding them from the Communion of the Church of Christ. These things therefore being all of *divine Institution*, are the *Essentials* of Christian Government and Discipline, in which all Christian Churches are *obliged* to Communicate with each other. And this being the *standing Government* and Discipline of the Catholick Church, no particular Church or Community of Christians can *refuse to Communicate in it* without dividing it self from the Communion of the Church Catholick; I say, *refuse to Communicate in it*, because it is possible for a Church to be without this Government and Discipline which yet doth neither *refuse* it, nor the Communion of any other Church for the sake of it. A Church may be *debarred* of it by unavoidable *necessities* in despite of its power, and against its consent, and under this circumstance I can by no means think such a Church to be *separated* from the Church Catholick; it is indeed an
imperfect

imperfect and defective part of the Catholic Church, and if this *defect* of it be any way owing to its own *negligence*, it is a very great *fault* in it, as well as an *unhappiness*. But though this instituted Government is necessary to the *perfection* of a Church, yet it doth not therefore follow that it is necessary to the *being* of it. for even in the Jewish Church, where in all things were *determined* by *divine institution*, even to the *minuteſt* Circumstances, there were sundry notorious *deviations* from that Institution, which yet did not *un-church* them. It was a great *deviation* in them to offer Sacrifice in their High Places, after God had *determined* them to Sacrifice *only* at the Temple at Jerusalem: It was another great *deviation* in them to make Priests out of *other Families* after God had *determined* them to the Family of *Aaron*; and yet it is certain that neither the one nor the other did *un-church* them: And if these deviations from divine Institution, which were the effects of their *negligence*, did not yet *un-church* them, it is not to be imagined that such *deviations* from it as are the pure effects of *necessity* should *un-church* others. For though no *necessity* can dispense with the *Eternal Laws* of good
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and evil, because the observance of them depends wholly upon our *Wills*, and there is no such necessity *can* happen to us, as can put them out of the power of a *willing* mind, yet as for *positive Institutions*, there are a thousand *necessities* may occur, any one of which may render them wholly *unpracticable*, and then no man can be *obliged* to do that which is *impossible*; as for instance, the whole Family of *Aaron* might have been extinct, and if it had, it is evident that *positive institution* by which God required the Jews to choole their Priests out of the Family of *Aaron* must have been wholly *unpracticable*, and consequently the *Obligation* of it must have for ever *expired*; and they must have been obliged, *notwithstanding* that *positive Institution*, either wholly to have dropt their Priesthood, and with that their Publick Worship, (which was much *more necessary* to them than that their Priests should be all of such a Family,) or to have chosen their Priests out of *other* Families of the Tribe of *Levi*; and if in *this* exigence they had done the *later*, there is no doubt but that the Divine Providence which *created* the *necessity* must thereby have designedly *dispensed* with its own *institution*, and so have left them

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free to make Priests out of other Families. And by the same reason, when ever the divine Providence doth by *unavoidable* necessity deprive any Church of its Episcopacy, it thereby, for the *present* at least, and whilst the necessity *continues*, releases it from the *obligation* of the Institution of Episcopacy, and *allows* it to administer its Government and Discipline by a *Parity* of Presbyters. And therefore so long as it doth not *renounce* the Episcopacy, but still continues in Communion with *other* Churches that enjoy it, it ought to be look'd upon and communicated with as a *true* Member (though a *maimed* one) of the Church Catholick: For the Catholick Church never *denied* her Communion to any Christian or Community of Christians upon any *unavoidable* deviation from *positive Institution*. It was without doubt as great a *deviation* from *positive Institution* for *Lay-men* to Baptize, as for a *Parity* of Presbyters to Govern or Ordain, &c. and yet in cases of *necessity* the Catholick Church always allowed the *Baptism* of *Lay-men*, as deeming Baptism in *it self* more necessary than the administration of Baptism by *persons* in *Holy Orders*, and therefore where such persons could
not

not be had, she thought meet rather to admit that *Lay-men* should administer it, than to suffer such as were qualified for it to die *unbaptized*. And why may we not reasonably suppose that the Catholick Church will admit *Presbyters* to Govern and Ordain, where there are no *Bishops* to be had, since it hath admitted *Lay-men* to Baptize, where there are neither *Bishops* nor *Presbyters* to be had? Since the *later* is as great a *deflection* from *positive Institution* as the *former*: And if the Catholick Church may be reasonably presumed to allow it in such *necessary* cases, we must acknowledge either that she hath not *Authority* enough to provide against her own *necessities*, which supposes her to be very *defective*; or that her allowance is *sufficient* to authorize such persons to *Rule* and *Ordain* as well as to *Baptize* in case of *necessity* as are not authorized by *positive Institution*.

BUT though a Community of Christians may be a *true* part of the Catholick Church, and in *Communion* with it, though it hath *no* *Episcopacy*; yet it is a plain case, that if it *rejects* the *Episcopacy*, and *separates* from the *Communion* of it, it thereby wholly *divides* it self from the *Communion* of the Catholick

lick Church. For whether Episcopacy be of divine Institution or *no*, this is matter of fact granted in all hands, that for a thousand two hundred years at least *all* those Churches into which the Catholick Church hath been *distributed* have been subject to the *Episcopal Government* and *Discipline*, and therefore they who now *separate* themselves from the *Episcopal Communion* as such, must in so doing *separate* themselves from the *Communion* of *all* Churches for one thousand two hundred years together, and then either all those Churches must be *out* of the *Communion* of the Catholick Church, and consequently during all that time there must be *no* such thing as a *visible Catholick Church* upon Earth; or else those Communities of Christians which separate from *all* those Churches must be *Schisms* and *Separations* from the Catholick Church.

SECT. IX.

Concerning the Ministers of the Kingdom of Christ.

HAVING in the foregoing Section treated at large concerning the *Nature and Constitution of Christ's Kingdom*, I shall in the next place shew who the *Ministers* are, by whom he *Rules and Governs* it. And these are all included under a fourfold Rank and Order.

First, THE *first* and *supreme* Minister by which Christ rules his Kingdom is the *Holy Ghost*.

Secondly, THE *second* and *next* to him are the *Angels* of God.

Thirdly, THE *third* are *Princes* and *Civil Governours*.

Fourthly, THE *last* are the *Bishops* and *Pastors* of the Church.

I. THE *supreme* Minister by which Christ rules his Kingdom is the *Holy Ghost*, or Third Person in the Holy Trinity, of whose *Person* and *Ministry* under our Saviour in his Kingdom I have treated at large from P.578.to P.643.

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II. THEREFORE the next Order of Ministers by which Christ rules his Kingdom are the *Angels* of God, that is, the whole world of *Angels*, whether they be *good* or *bad*, *Angels* of *Light*, or *Angels* of *Darkness*. In the prosecution of which Argument I shall endeavour first to prove the thing, *viz.*

THAT the *Angels*, both *good* and *bad*, are the *Ministers* of Christ in the Government of his Kingdom.

Secondly, To shew wherein their Ministry doth consist. First, That the *Angels*, both *good* and *bad*, are Christ's *Ministers* in his Kingdom; For as for the *good* *Angels*, they are *subjected* to Christ by the *Order* and *Appointment* of God himself; who is the *Father of Spirits*, and to whom they are inviolably obedient: And for the *bad*, they are *subjected* to him by just *Conquest*, contrary to their own Wills and Inclinations. Of each of which I shall endeavour to give some brief account.

First, THE *good* *Angels* are *subjected* to Christ by the *Order* and *Appointment* of God, to whom they are always inviolably obedient. It seems at least very probable, that *before* our Saviour was Exalted upon his Triumphant *Ascension* into Heaven

Heaven to the universal Empire of the World under God the Father, the *Angeli- cal Powers* were not all of them subjected to his Mediatorial Royalty, but that *some* of them had their *distinct Regencies* and *Presidentships*, immediately under God the most high Father, over such and such Nations and Countries as he in his Grace thought meet to allot to them, for so it is evident the Septuagint thought, when in Deut. 32. 8. instead of *he, i. e. God*, set the bounds of the Nations according to the number of the Children of Israel, they render it, *He set the bounds of the Nations according to the number of the Angels of God*; for as the ancient Jews distributed the Gentile world into seventy two Nations, so they also reckoned seventy two Angels that presided over them; and indeed considering what follows, ver. 9. *For the Lords portion is his People, Jacob is the lot of his inheritance*, it seems very probable that this translation of the Septuagint was the true sense of the Original, viz. that whereas God distributed the Gentile world into so many Nations as there were President Angels to be their Guardians and Governours, he reserved Israel to himself as his own Lot and Portion, over which he intended to preside

immediately in his *own* person; and therefore, as a learned Writer of our own hath observed, it is not at all improbable but that instead of בני ישראל i. e. *the Sons of Israel*, as it is now in our Hebrew Copies the antient reading whence the Septuagint translated might be בני אל i. e. *the Sons of God*, and that *El* might either be mistaken by the Transcribers for a final abbreviation of *Israel*, or changed into *Il*, which is the contraction of *Israel*; and if in the ancient Hebrew it was *the Sons of God*, it is no wonder that the Septuagint rendered it *the Angels of God*, the *Sons of God* being in Scripture a very common Appellation of *Angels*.

BUT whether this be so or not, it is evident, that when God threatned to withdraw his *personal presence* from *Israel* upon their worshipping the golden Calf, and to put them under the Conduct of an *Angel*, *Exod. 33. 2, 3.* the meaning of it was, that he would no longer *preside* over them in his *own Person*, but *subject* them to the Government of a *President Angel*, and therefore *ver. 20.* he bids them *beware of this Angel, and obey his voice, and not provoke him*; for saith he, *he will not pardon your iniquities*: which plainly shews, that this *Angel* was to have had

a ruling power over them to pardon or punish them at his own pleasure; so that that which God here *Threatned* was, that he would put them in the same condition with other *Gentile Nations*, who were subjected to the Government of particular *Guardian Angels*, and so change their *Theocracy* into an *Angelocracy*. And so as it is evident *Moses* understood him, for ver. 15, 16. he thus prays, *If thy Presence go not with me, carry us not up hence, for wherein shall it be known here that I and thy People have found grace in thy sight, is it not that Thou goest with us, so shall we be separated, I and thy People, from all the People that are on the face of the Earth:* where it is very plain, that that which distinguished *Israel* from all other Nations was this, that God himself in his own Person immediately presided over them, and that if this distinction were taken away by Gods withdrawing from them, and subjecting them to the Presidence of an Angel, they would be left in the same condition with other *Gentile Nations*, who must therefore be supposed to be under the immediate Conduct of President Angels. And this is most evident of the Kingdom of *Persia*, and the Kingdom of *Greece* in particular, *Dan. 10. 13, 20.* where there

is

is mention made of two *Angels* under the Character of *the Prince of Persia*, and *the Prince of Greece*, and also of a Third, viz. *Michael* who is stiled *one of the chief Princes*, and *Michael your Prince*, ver. 21. and elsewhere *the great Prince which standeth for the Children of thy People*, Dan. 12. 1. and upon what other account can we suppose them to be stiled the *Princes* of those Countries, but because they presided over them as their *Guardians* and *Governours*. It is true, as for the last of them, viz. *Michael*, he is supposed by very learned Expositors to be no other than *God the Son*, who, as I have proved at large, was always the *Prince* and *Guardian* of *Israel*, but if he were not *God the Son*, but merely a created *Angel*, it is certain he was not the *President* or *Guardian* of *Israel*; since, as was shewn before, they had no other *Guardian* but *God himself*; but in all probability he was the *Prince* of those *Angels* that ministered to *God the Son* in his *Guardianship* and *Government* of *Israel*; and consequently that *Angel* of his to whom he intended to subject them, when he threatened to withdraw his personal Conduct from them, upon which account he might be called *their Prince*, because under Christ he had

had a *Principal* share in the *Protection* and *Government* of them. Now these *Guardian Angels* seem to have been *Archangels*, or the *Princes* of the distinct *Orders* of *Angels*; for so *Michael* is not only stiled an *Archangel*, *Jude* 9. but he is also said to have an *Army of Angels* under his *Command* and *Conduct*, and with them to have fought with the *Dragon* or *Satan* (who was also an *Archangel*) and his *Angels*, *Rev.* 12. 7. Now though *Michael* (supposing him to be a created *Spirit*) was not a *Guardian Angel*, yet the *Prophecie* of *Daniel* by stiling him one of the *Chief Princes* plainly assures us that he was an *Angel* of the same *Rank* and *degree* with the *Princes* or *Guardian Angels* of *Persia* and *Greece*; from whence it follows, that those *Guardian Angels* were *Archangels*, as well as he, and consequently that they also had their *Angels* or appropriate *Armies* of *Angels*, under their *Conduct* and *Command*, in which *Armies* of theirs (whose *Ministry* without doubt they always used in the *Administration* of their respective *Guardianships*) there is no question but there was an exact *Order* and *Regiment*, which cannot well be supposed without supposing in them particular *Officers* subordinated to each other

other under their respective *Princes* or *Archangels*; and this seems to be implied in that distinction which the Apostle makes between these *heavenly Spirits*, Col. i. 16. *Whether they be Thrones, or Dominions, or Principalities, or Powers*; where by *Thrones* he seems to mean the respective *Princes* or *Archangels* of the several Orders; by *Dominions* or Lordships, the *Reguli* or chief *Dignitaries* under the *Archangels*; by *Principalities*, their *Governours* of such *Provinces* or *Cities* as were within their *Guardianships*; by *Powers*, their inferiour *Magistrates* or *Officers*.

THESE *Archangels* therefore, who were the *Tutelar* or *Guardian* Angels of *Countries*, together with their respective *Cohorts* or *Armies* of *Angels*, seem not to have been subjected to the *Mediatorial* *Dominion* of our Saviour, till after his *Ascension* into *Heaven*; at which time it seems God totally dissolved those *Angelocracies*, or *Angelical* *Governments* of *Countries* and *Nations*, and subjected both them and the *Archangels* (together with their *Armies* of *Angels*) that governed them to the *Mediatorial* *Scepter* of our Lord and Saviour; upon which he who before was King only of the *Jews*,
vid.

vid. P. 812, 813. became *universal* Lord and Emperour of the *World*, for so *Heb.* 2. 5. we are told, *That to the Angels God hath not put in subjection the World to come, or future Age*, as it is in the Greek; where by the *future Age* it is evident he means the time of the Gospel; for this is the very Phrase used by the Septuagint: to expresse the State of Christianity, *Isa.* 9. 6. where Christ is called Πατήρ μέλλοντος αἰῶνος, *The Father of the future Age*. This passage therefore of Gods not subjecting the *future age* to the Angels, plainly implies that he had subjected the *past age* to them, by constituting them the Guardians of Nations, but that now in this *age of the Gospel* he hath wholly dissolved that Oeconomy by subjecting both the *Guardians*, and the *Nations* they guarded, to the Dominion of our Lord and Saviour; so that now the whole world of *Angels* is in the same *subjection* to Jesus Christ, as it seems *Michael* and his Angels were before Christ's Exaltation, that is, they are now no longer subject as *Deputy Governours* of Provinces and Nations, who as such were impowered to do good or hurt to those who were under their Government, according to their own discretion, but as the immediate attendants of his person
to

to whom nothing is left arbitrary, but all they do is *determined* by the *sovereign Will* of him who imployes them; for thus the Scripture declares, that upon his *Ascension* into heaven he was vested with a *new Dominion* over the *Angelical World*; so 1 Pet. 3. 12. we are told, that it was upon his *going into heaven*, and *sitting down at the right hand of God* that *Angels, and Authorities, and Powers* were made subject to him; and in Eph. 2. 21. that God raised him from the dead, and set him at his own right hand in heavenly places far above all *Principality, and Power, and Might, and Dominion*, i.e. above all Angels of what rank and quality soever, and every name that is named, not only in this World, but also in that which is to come; and accordingly, Col. 2. 10. he is said to be *head of all Principality and power*, i.e. of all the heavenly Hierarchy, as well as earthly Dominions; thus also the Apostle tells us, that upon his *Ascension* into heaven God hath given him a name above every name, that at the name of *Jesus* every knee should bow, i.e. that every Being should acknowledge subjection, either of things in Heaven, or of things on Earth, or things under the Earth; i.e. whether of Angels, or Men, or Devils.

And

And as all these Angelical Powers are now *subjected* to Christ, so do they all of them *minister* under him in his Kingdom; for so *Heb. i. 14.* they are said to be all of them *ministring Spirits, sent forth to minister for them who shall be Heirs of Salvation*, and in so doing they must necessarily minister under him who is *the Captain of our salvation*; and accordingly in *Rev. 5. 6.* those seven Angels which in *Zech. 4. 10.* are said to be *the seven eyes of the Lord which ran to and fro the whole Earth*; and therefore stiled *the Watchers, Dan. 4. 13.* as being the chief Instruments of the divine Providence, are called *the seven eyes of the Lamb* by whose Ministry and Agency he inspects and governs his Kingdom, which plainly implies, that they now minister to the *Exalted Mediator* in the same capacity that they heretofore ministred to *God Almighty* himself.

2. AND then secondly, as the good Angels are subjected to Christ by the *Ordination* and *appointment* of God, so the bad are subjected to him by *just* and *lawful Conquest*; for so the Scripture assures us that our blessed Saviour *subdued* them to his Mediatorial Empire by pure dint of *just force* and *violence*; for so we find

find in his *life-time* he frequently *contested* with these evil spirits, and in despite of *all* their power and malice continually *vanquished* and *repelled* them. Thus in his *Temptation* in the Wilderness with only that powerful Command, *Get thee hence Satan*, he put the Devil to flight, *Mat. 4. 10, 11.* so also upon his approach towards the two possessed *Gergesens* the Devils that possessed them made a hideous outcry, *What have we to do with thee Jesus thou Son of God, art thou come hither to torment us before the time?* and were forced to depart immediately upon his Command, *Mat. 8. 29.*— Nor did he only vanquish them himself in all the personal conflicts he had with them, but also he gave his Disciples *authority over all Devils*, *Luke 9. 1.* insomuch that, *Luke 10. 17.* his Disciples acquaint him, *Lord even the Devils are subject unto us through thy Name*; but these were only so many successful *skirmishes* with those Powers of darkness in which they fought against him, sometimes in *single Combat*, and sometimes in smaller *Parties*; but the *main Battel* in which they engaged him with *all* their power and might, and by winning of which he *completed* his Conquest, and finally *subdued* them

them to his Empire, seems to have been that which he fought in his *last Agony*, wherein after they had reduced him to the *utmost distress*, he struck them with the *spiritual Thunderbolts* of horroir and confusion, and in a Panick Dread forced them to turn their backs and flee from him. For first, it is evident that before he entered the Garden where his Agony seized him, he *expected* some terrible *assault* from these *Infernal Powers*; so he tells his Disciples just before he went thither, *Hereafter I will not talk much with you, for the Prince of this world cometh and hath nothing in me, i. e. give me leave now to discourse freely with you, because within a very little while I shall be so engaged, that I shall not be at leisure to discharge my mind to you; for the Prince of Devils is just now mustering up all his Legions against me, and is coming to make his last effort upon me; but this is my comfort he will find nothing in me, no sinful inclination to take part with him, no guilty reflection to expose me to his Tyranny, John 14. 30. and accordingly, Luke 22. 53. when the Jews had apprehended him, he expostulates the case with them why they did not lay hands on him before, when he was daily with them in the*

P p p Temple;

Temple; and then answers himself, *But now is your hour and the power of darkness*; as much as if he should have said, I need not wonder you did not seize me sooner, for this alas is the *appointed* time wherein my *Father* had decreed to let loose the *Devils* and you upon me. Which plainly shews that in that dismal hour he was assaulted by the *Devils* as well as by the *Jews*; for in all probability those *crafty* and *sagacious spirits* had smelt out the *merciful design* of his approaching death, viz. that it was to be a *ransom* for the sins of the World; and therefore though they were *desirous* enough of his death, as is apparent by their animating *Judges* and the *Jews* against him, yet dreading the end and *intention* of it, they resolve to imploy all their Art and Power to *tempt* and *deter* him from undergoing it, and either to prevail with him to *avoid* it by a shameful *Recantation*, or at least *not to consent* to it; that so being *forced* and *involuntary*, it might be *void* and *ineffectual*. In which black design of theirs God himself thought meet *so far* to favour them as to give them his free *permission* to try him to the utmost; that so having *experienced* in himself the utmost force of Temptation that *Humane Nature* is liable to, he might thereby

thereby be touched with a more tender sympathy with it, or as the Author to the Hebrews expresses it, *That having suffered himself being tempted he might be able to succour them that are tempted*, Chap. 17.18. But then secondly, if we consider the woful Circumstances of his Agony, it is evident, that it was the effect of some far more powerful cause than merely a natural fear of his ensuing Death and bodily Torment; for no sooner was he entered on that Tragick Stage but he began to be sorrowful, saith St. Matthew, Chap. 26.37. or to be sore amazed, as St. Mark, Chap. 14.33. or to be very heavy, as both; which words according to their native signification declare him to have been all on a sudden oppressed with some mighty damp, which arising from some fearful spectacle or imagination overwhelmed his Soul with an unknown and inexpressible anguish, an Anguish that sunk and depressed him into as deep a dejection as it was possible for an innocent mind to endure, causing him to groan out that sad complaint, *My Soul is exceeding sorrowful even unto death*, $\omega\varsigma \epsilon\lambda\upsilon\pi\theta\epsilon\iota\varsigma \eta \psi\upsilon\chi\eta \mu\epsilon$ i.e. My soul is encompassed with grief, and like a desolate Island surrounded on every side with an Ocean of sorrows, and

that even *unto death*, as if it had been *strugling* under some mortal Pang, and the pains of Hell had got hold upon it. And so *intolerable* was his Passion that though he liberally *vented* it both at his *Eyes* and *Lips* in *Tears* and *Sighs* and *forrowful complaints*; yet that was not a sufficient *discharge* for it, but through all the innumerable Pores of his body it *poured* out it self *as it were* in great drops of bloud, Luk. 22. 44. All which considered, I can by no means think that that which occasioned this bitter Agony was *merely* the *prospect* of what he was going to suffer from the hands of men, since not only some *Martyrs*, but some *Malefactors* have suffered much more with less dejection; and if you consult the *History*, you will find that he bore his *death* far better than his *Agony*, from whence we have just reason to believe that the *later* was *more grievous* to him than the *former*, and that the Crucifixion of his *body* on the *Cross* was nothing near so painful to him as the crucifixion of his *mind* in the *Garden*. And since his sufferings in his *Agony* are described with more *Tragical Circumstances* than his sufferings on the *Cross*, we have just reason to conclude they were inflicted on him by *more spiteful* and *powerful*

powerful executioners, and consequently that he endured the Tortures of *men* only on the *Cross*, but of *Devils* in the *Garden*, where being left all alone *naked* and *abandoned* of the *ordinary supports* of his *Godhead*, and having only an *Angel* to stand by and comfort him (*i. e.* to represent such considerations to him of the *benefits* and *advantages* of his *Death*, as were most proper to fortifie him against the *Temptations* which the *Devils* were then urging to deter him from it) he was in all probability surrounded with a *mighty Host* of *Devils*, who exercised all their *power* and *malice* to persecute his *innocent soul*, to *distract* and *fright* it with horrid *Phantasms*, afflict it with dismal *suggestions*, and *vex* and *cruciate* it with dire *imaginations* and dreadful *spectacles*. Thirdly, If we consider that strange unaccountable *drowsiness* which seized his *Disciples* whilst he was in his *Agony*, it seems to have been the effect of a *Diabolical power*; for before he entered into the *Garden* he had *expresly* told them that the *Hour* was *come*, wherein he was to be taken from them by an untimely death; so that one would have thought the *dear love* which they bore him, together with the *infinite Concern* they had in him, might

have

have been sufficient to have kept them awake for a few hours; yet, notwithstanding he desired them to watch with him, (being loth it seems to be left alone in a dark night among a company of horrid and frightful Specters) upon his return to them he found them fast asleep, and though he gently upbraided them with their unkindness, *What could ye not watch with me one hour?* Yet he no sooner left them but they fell asleep again; for as the Text tells us, *their eyes were heavy.* Heavy indeed, that could not hold up for a few hours upon such an awakening occasion. It is true indeed St. Luke attributes this prodigious drowsiness of theirs to their sorrow, and so it is usual in Scripture to put the apparent cause for the real, when the real cause is secret and invisible. But how can we imagine that mere sorrow should necessitate three men to fall asleep together under the most awakening Circumstances, all things considered, that ever hapned to Mortals? Why did it not as well force them to fall asleep again afterwards, when their Lord was apprehended, condemned, and crucified? At all which times they were doubtless rather more sorrowful than they were in the Garden; and therefore it seems very probable

probable that there was a much *more powerful cause* than sorrow in the case, viz. a *preternatural stupefaction* of their senses by some of those *malignant spirits* that were then conflicting with our Saviour, who perhaps to deprive him of the solace of his Disciples company, did by their *Diabolical Art* produce that *extraordinary stupor* that oppressed them; that so having him *all alone*, they might have the greater *advantage* to tempt and terrifie him. Fourthly and lastly, If we consider the *warning* our Saviour gave his Disciples, when they entered the Garden with him, of the *extraordinary danger* they were in of falling into *temptation*, it seems very probable that he *expected* and *found* there an extraordinary Concourse of *Tempters* or evil Spirits; for as soon as they were entered with him into the Garden, St. Luke tells us, that he bid them *pray that ye enter not into Temptation*, Luk. 22. 40. and when notwithstanding this admonition they fell asleep the *first* time, he bids them again *watch and pray that ye enter not into temptation*, Mat. 26. 41. which words plainly imply our Saviours apprehension of some *extraordinary danger* they were in of being *tempted* in the very *time* and *place* of his *Agony*, and what

more probable account can be given of this apprehension of his than this, that he found vast numbers of evil spirits there, by whom he himself at that very time was furiously tempted and assaulted; and that therefore having experienced their power and malice in himself, he thought meet to admonish his Disciples (who were much less able to resist them than he) to stand upon their guard lest they should tempt them as they had tempted him.

FOR these reasons it seems highly probable that this last Agony of our Saviour was nothing else but a mighty struggle and conflict with the powers of darkness, who having by Gods permission mustered up all their strength against him, intending once more to try their fortune against him, and if possible to tempt or deter him from prosecuting his design of redeeming the World, were in the end gloriously repulsed by his persevering resistance, and forced to flee before him; and of this his glorious victory over them he made an open shew upon the Cross, where in despite of all those terrours and temptations they had exercised him with, if possible to divert him from laying down his life for the World,
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he freely and voluntarily poured out his Blood as a Sacrifice for the sins of mankind. And hence the Apostle tells us, Col. 2. 15. that on his Cross he spoiled Principalities and Powers, viz. in that victorious Act of laying down his life to ransom us from their power in despite of their most exquisite temptations to the contrary, and made an open shew of them triumphing over them. And by this glorious Victory he finished his Conquest of those Infernal Powers, so that from thenceforth they never durst assault him more, but like vanquish'd Slaves were forced to yield their unwilling Necks to the yoke of his Empire, and though with infinite Reluctance to obey his Will, and execute his Orders; and hence we are told, that by his Death our Saviour hath destroyed him that hath the power of Death, that is, the Devil, Heb. 2. 14. so that now at his powerful Name every knee must bow, or every Being yield obeisance, not only of things in heaven, and of things on earth, i.e. of Angels and Men, but of things under the earth too, i.e. of Devils, who notwithstanding they are incensed with an implacable animosity against him, and would gladly pull him down from his Throne, if they had but Power answerable
to

to their *Malice*, yet having long since experienced the might of his *victorious Arms*, even then when they had him at the *greatest advantage*, and being thereby driven into *everlasting despair* of prevailing against him, they have from thenceforth been forced by the mere *dread and terror* of his power, to *submit* themselves to him, and to become his *Servants* and *Ministers* in his heavenly Kingdom; so that *now* whatsoever they do, it is by his *Permission* or *Order* who holds their mischievous power in Chains, and lets it loose, or restrains it as he pleases.

AND thus having proved at large that both the *good* and *bad* Angels are Christs *Subjects* and *Ministers*, I proceed in the second place to shew *whereby* their *Ministry* to Christ in his Kingdom consists.

AND in the first place I shall shew wherein the *Ministry* of *good Angels* consists.

AND secondly, wherein consists the *Ministry* of *bad Angels*. And because the Philosophy of the *Nature* and *Operations* of Angels is far above the ken of our short-sighted understandings, I shall not presume to inquire any farther into the
Ministry

Ministry of either good or bad Angels than the Scripture gives me light, in which we find these seven following instances of the Ministry of good Angels under Christ.

First, **THEY** declare upon occasion his *Mind and Will* to his Church.

Secondly, **THEY** guard and defend his Subjects against outward dangers.

Thirdly, They support and comfort them upon great undertakings, and under pressing Calamities.

Fourthly, **THEY** protect them against the rage and fury of evil spirits.

Fifthly, **THEY** further and assist them in all their Religious Offices.

Sixthly, **THEY** conduct their separated Spirits into the Mansions of Glory.

Seventhly, **THEY** are to attend and assist Christ in the great solemnity of the day of Judgment.

I ONE instance of the *Ministry of Angels* in the Kingdom of Christ is their declaring upon occasion his *Mind and Will* to his Church and People; for thus most of those *Prophetick Messages* which God from time to time sent to the World were conveyed to the Prophets by the *Ministry of Angels*; so Daniel for instance had all his Visions from an *Angel of God*,
vid.

vid. Dan. 8. 16. and Chap. 9. 22, 23. as also Chap. 10. 11. so also the Prophet Zechariah, vid. Chap. 1. 9, 14, 19. and Chap. 2. 3, 4. and sundry other instances there are of it in the New Testament, vid. Mat. 1. 20, 21. as also Chap. 2. 13, 20, 22. and Luke 1. 13, 30, 31. and many other places; and it was an ancient and Catholick Doctrine among the Jews, that all Propheſie was communicated by the Mediation of Angels; whence the Pharisees, deſcribing St. Paul as a Prophet, thus pronounce concerning him, We find no evil in this man, but if a Spirit or Angel hath ſpoken to him, let us not fight againſt God, Act. 23. 9. And accordingly we find our Saviour ſending forth his holy Angels on Prophe-tick Messages to his Church; for ſo St. John received his Revelations from Chriſt by the hand of an Angel, Rev. 1. 1. Rev. 22. 16. And an Angel is ſent from Chriſt to Philip to bid him go to the Ethiopian Eunuch to expound to him the Propheſie of Iſaiah, Acts 8. 26. And Cornelius received a Message from Chriſt by an Angel, requiring him to ſend to Joppa for St. Peter to inſtruct him in the Chriſtian Religion, in Acts 10. 3, 4, 5. But ſince that Chriſt hath revealed his whole Will to his Church, and transmitted it down

down by a *standing Scripture*, this *Ministration* of the holy Angels is in a great measure *ceased*, and to this *written Word* of his we are *intirely* referred, as to the *perpetual Rule* of our Faith and Manners; insomuch that if thenceforth even an *Angel from heaven* should preach any other Gospel to us than what we have there received, he is pronounced *accursed*, Gal. i. 8. Not but that sometimes, and upon *great Emergencies*, they may be still sent from heaven with *new Messages* to us to discover some *useful secret*, or to *inspire* our minds with the *notices* of some *future contingencies*, that are of great moment to us, though this very rarely, it being no part of their *ordinary Ministry*. But since the *Revelation* of the Gospel was *completed*, to be sure they never reveal any *new Doctrine* to us, they may be *assisting Geniuses* to our *understandings*, to excite in them a true *apprehension* of what is already revealed, by impressing our imaginations with clear and distinct *Ideas* and *Representations* of things that are revealed more obscurely: But to suppose that they still reveal *new Doctrinal truths* to us, is not only to deny the *perfection* of *written Revelation*, but to open a wide door to all manner of *Enthusiasm*.

II. ANOTHER instance of the *Ministry of Angels* in the Kingdom of Christ is their *guarding and defending* his Subjects against *outward dangers*; for thus the Angels are said to *encamp round about those that fear God to deliver them*, Psal. 34. 7. And though I see not sufficient reason to be fully persuaded that every faithful Subject of the Kingdom of Christ hath an *appropriate Guardian Angel* appointed to him, yet from that Caution of our Saviour, *Mat. 18. 10.* it is evident that he employs his Angels to *attend* as an *invisible Lifeguard* upon the persons of all good Christians; for saith he, *Take heed that ye despise not one of these little ones, for I say unto you that in heaven their Angels do always behold the face of my Father which is in heaven, i. e.* those blessed spirits which are appointed by God to be their *Guardians* upon Earth have yet their continual *returns and recourse* to Gods *glorious Presence* in Heaven; and having always access to him to offer up *requests or complaints* in their behalf, it must needs be a very dangerous thing for any to presume to *despise or offend* them, lest he thereby provoke those *mighty spirits* to sue out and execute some *Commission of vengeance* upon him. From whence it
is

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is evident that the blessed Angels are greatly concerned in the *vindication* and *protection* of the faithful, and that that promise, *Psal. 91. 10, 11, 12.* is still in force, *viz. There shall no evil befall thee, for he shall give his Angels charge over thee to keep thee in all thy ways; they shall bear thee up in their hands lest thou dash thy foot against a stone:* And this they do sometimes by removing such evil accidents from us as in the course of necessary causes must have befallen us; for there is no doubt but these powerful Spirits have a mighty influence upon necessary causes, (at least upon a great many of them) and can retard, or precipitate, or vary, or divert their motions, as they see occasion, and thereby prevent a great many accidents which must otherwise have befallen had they permitted them to proceed in their natural courses. Other times again they divert the mischievous intentions of our Enemies by injecting sudden fears into them, and brandishing horrid Phantasms before their imaginations (as the Angel did the flaming Sword before Balaam) when they are just upon executing their Malice. Sometimes again they warn us of dangers approaching, either by some external sign, or unaccountable impression

impression on our fancies, by which we are vehemently solicited, without any visible Cause or Reason, either to proceed very cautiously in the ways where our danger lies, or to stop and forbear a while, or steer some other course. Of all which there are innumerable instances to be found in History.

III. ANOTHER instance of the Ministry of Angels in the Kingdom of Christ, is their supporting and comforting his faithful Subjects upon difficult undertakings, and under great and pressing Calamities: for thus not only our Saviour himself was comforted in his last Agony by an Angel from Heaven, *Luk. 22. 43.* but St. Paul also tells us, that being in imminent danger of being shipwreck'd in a storm in his voyage to Rome, *there stood by him in the night an Angel of God, whose he was, and whom he served, saying, fear not Paul, thou must be brought before Cæsar, and lo God hath given thee all them that sail with thee, Acts 27. 23, 24.* So also when the Apostles by an Order from the High Priest were cast into the common Prison, the Text tells us, *That an Angel of the Lord by night opened the Prison doors, and brought them forth, and said, go stand and speak in the Temple to the People all the words*

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words of this life, Acts 5. 19, 20. So also in the antient Martyrologies of the Church we meet with sundry relations of the appearances of Angels to the suffering Martyrs, and of the wonderful Comforts they administred to them to support their Faith and Patience under their Agonies and Torments. And although since the Cessation of Miracles they do not Ordinarily perform this Ministry to us in visible appearances, yet there is no doubt, but as they are Spirits, they have spiritual and invisible ways of conversing with our Spirits, and of administring Comforts to us in our needs and extremities; for though they can have no immediate access to our mind, which is a dark Mysterious Chamber, into which no other Eye can penetrate but his who is the searcher of all hearts, yet that they can vehemently impress our Fancies with joyous Representations, and thereby exhilarate our drooping spirits to that degree, as to transport us into Raptures of bodily passion, is not to be doubted, there being so many sensible experiments of it in the antient Prophets, whose imaginations were sometimes so vehemently impressed with frightful Ideas by the Angels which conversed with them, as that they immediatly fell into an Agony, and

were seized with unaccountable *horrors* and *tremblings*; and not only the *Prophets* themselves that *saw* the *Angel* were thus affected, but sometimes their *Companions* too that *saw* him *not*, of which you have an instance in *Dan. 10. 7.* where *Daniel* tells us, that *he alone saw the vision* of the *Angel*, and that *the men that were with him saw not the Vision, but a great quaking fell upon them, so that they fled to hide themselves*; which is a plain evidence of the great power which the *Angels* have over our *bodily passions*, even when they are *invisible* to us; so as to *strike* what *note* soever they please upon them, whether it be *Fear*, or *Sorrow*, or *Joy*; and it being in their power to excite our *Passions* to what degree they please, there is no doubt but that being *ministring Spirits* they can and do minister *Joy* and *Comfort* to us, when ever our case and circumstances require it.

IV, ANOTHER instance of the *Ministry* of *Angels* in the Kingdom of Christ is their *protecting* his Subjects against the *Rage* and *Fury* of *evil Spirits*; for considering with what a *fierce* and *indefatigable malice* those *malignant spirits*, which in vast numbers rove about in the *Air*, are animated against *mankind*, and especially
against

against the Subjects of Christ, their most dreaded and implacable enemy, and considering also the mighty power they have, as they are Angels, to do mischief, it is not to be imagined but that were they not opposed and restrained by a mightier power than their own, they would never be able to forbear exercising their direful rage and cruelty upon us, till they had converted this Earth into Hell, and made this School of our Probation the place of our Torments; and as for the Kingdom of Christ, whose Subjects have so solemnly renounced their Yoke and Dominion, to be sure they would never cease infesting it with the fiery darts of their malice, till they had utterly ruined and destroyed them; and therefore to prevent their mischievous attempts, God in mercy hath thought meet to commit us to the Guardianship of his holy Angels, and to send them forth under the Conduct of Jesus our Mediator, to fight against these Hellish powers in the defence of his Church and People, for so God promised Jerusalem, Zech. 2. 5. that he would be as a wall of fire round about her, i. e. as the most learned Expositors suppose, by surrounding her with a Guard of Angels, whom in the defence of his People against evil Angels he

maketh a flaming fire, as the Psalmist expresses it, *Psal. 104. 4.* and in *Rev. 12. 7.* we read of a War in Heaven, (or the airy Region, of which the Devil is called the Prince) *Michael and his Angels fought against the Dragon, and the Dragon fought and his Angels;* which War Michael undertook, as the foregoing verses tell us, in the defence of the Woman that was clothed with the Sun, which all agree was the Christian Church; so also in verse 9. of St. Jude's Epistle we read that *Michael the Archangel contended and disputed with the Devil about the body of Moses;* or Jewish Church, so called for the same reason that the Christian Church is called the Body of Christ. And it is very probably supposed that that *Hedge* which the Devil complained God had set about *Job*, and about his house by which he was hindered from breaking in upon him, was no other than a Guard of Angels, by which he was driven back as oft as he attempted to execute his Rage and Malice upon him, *Chap. 1. 10.* Now by what means or instruments the good Angels war against and repel the evil ones, is, I conceive, an enquiry beyond our Cognisance, *Revelation* (from whence we receive all our notions of the state and Oeconomy of the invisible

invisible world) being wholly *silent* in the case, only thus much we may say without any way presuming beyond our Capacity, that *Spiritual Agents* can as easily strike upon *Spirits* as *bodily Agents* do upon *bodies*; and though we, who are *Spectators* only of *corporeal* motion, can give no account of the *manner* how *one spirit* acts upon *another*, yet there is no reason at all to doubt but that they have some way of *impressing* one another, and *communicating* to each other a mutual *sense* and *feeling* of each others *pleasures* and *displeasures*; and if so, then it is easie to suppose, that the more *powerful* any spirit is, the *stronger* and *more exquisite impressions* of its *displeasure* it can make upon other *Spirits*, and consequently that the *Good Angels*, who by preserving their *innocence*, and improving their *perfections*, have *augmented* and *redoubled* their *natural strength* and *vigour*, are much *more powerful* than the *bad* ones, who have rather *impaired* it, and so are much more able to *withstand* and *repel* the violent impressions of the *bad Angels*, than the *bad Angels* can *theirs*; so that though the *bad Angels* may, and oftentimes *do resist* and *oppose* the *good*, yet they can never *conquer* them, but in the conclusion are

still forced to flee before them, as being unable to withstand their more powerful impressions. Since therefore we wrestle not with flesh and bloud, i. e. only with flesh and bloud, but against Principalities, against Powers, against the Rulers of the darkness of this World, against spiritual wickednesses in high Places, i. e. against the several Ranks of Devils that are in the Air under the Command and Conduct of Beelzebub their Prince, Eph. 6. 12. And since these Apostate Spirits are by much too strong and powerful for us; so that were we left to grapple with them alone, by our own single strength, they would infallibly vanquish and lead us captive to eternal ruine, God hath thought meet to subject his holy Angels to the command of our compassionate Mediator; that so when ever we are too hardly beset by these evil spirits, he might send them forth to guard and protect us against them, and either to assist us in our conflicts with them, or to chase them away from us, when we are no longer able to withstand them; and accordingly we have a sure word of promise, that if we resist the Devil he shall fly away from us, Jam. 4. 7. not that our weak resistance is in it self sufficient to put those daring and mighty Spirits to flight, but the

the meaning without doubt is, that if when they *assault* us with any *temptation* to sin, we do but oppose them with a *sincere* resolution, God will not *permit* us to be *vauquished* by them; but when ever they press too hard upon us, will be sure to send down some good Angel to us to *repel* and *drive* them away from us; for so he hath promised, that *he will not suffer us to be tempted above what we are able, but will with the Temptation also make a way to escape that we may be able to bear it*, 1 Cor. 10. 13. which plainly implies, that should God suffer him, the Devil can tempt us *above what we are able*; and this without doubt he is ordinarily *hindered* from by the timely *interpositions* of the *holy Angels*, who when our *strength* begins to *fail*, are always ready to *second* us, and with their *victorious arms* to *encounter* and put to *flight* those *evil spirits* that do so importunately tempt us.

V. ANOTHER instance of the *Ministry* of *Angels* in the Kingdom of Christ is their *furthering* and *assisting* his Subjects in the *Works* and *Offices* of Religion; for since they are said to *minister to them who shall be heirs of salvation*, there is no doubt but that they minister to them in

the discharge of their *Religious Obligations*, upon which their *Salvation* depends; and since, as our Saviour assures us, *there is joy in the presence of the Angels of God over one sinner that repents*, Luke 15. 10. we cannot but suppose that so far as their own *ability*, and the *Laws* of the *invisible World* will permit them, they do *promote* and *further* our repentance; since in so doing they *contribute* to their *own joy*; and in a word, since the Scripture assures us, that the *Angels* are *present* in our holy *Assemblies* (which that passage of St. Paul seems necessarily to imply, 1 Cor. 11. 10. *For this cause ought the woman to have power over her head, i.e. to be veiled in the sacred Assemblies, because of the Angels, or out of a decent respect and reverence to those blessed Spirits who are supposed to be present there*) since, I say, they are *present* in our *Religious Assemblies*, we cannot reasonably suppose them to be *present* merely as *Idle Auditors* and *Spectators*, who have nothing else to do but only to *observe* and *gaze* upon our holy *solemnities*; and therefore must conclude that their great business there is to *assist* us in the performance of them, to remove our *indispositions*, and recollect our *wandrings*, to fix our *attention*, excite
our

our *affections*, and inflame our *devotions*: for besides that, as they are the *Ministers* of the divine Providence, they have many opportunities of *presenting* good *objects* to us, and *removing* temptations from us, of *disciplining* our natures with *prosperities* and *afflictions*, and of so *ordering* and *varying* our *outward* Circumstances, as to render our *duty* more *facile* and *easy* to us; besides which I say, as they are *Spirits* they have a very *near* and *familiar* access to our *souls*; not that they can make any *immediate* impressions on our *Understanding* or *Will*, which are a *sphere* of *light* to which no *created* spirit can approach, it being under the *immediate* *Oeconomy* of the *Father* of *Spirits*; but yet being *Spirits* there is no doubt but they may and oftentimes *do* insinuate themselves into our *fancies*, and mingle with the *spirits* and *humours* of our bodies, and by that means never want opportunity both to suggest *good thoughts* to us, and raise *holy affections* in us. For that they can work upon our *fancies*, is apparent, else there could be neither *Angelical* nor *Diabolical* dreams, and if they can so act upon our *fancies*, as to excite new *images* and *representations* in them; they may by this means communicate *new thoughts* to
our

our *understanding*, which naturally Prints off from the *fancy* those Ideas and Images which it there finds set and composed. And as they can work upon our *fancies*, so there is no doubt but they can influence our *spirits* and *humours*; else they have not the power so much as to *cure* or *infect* a disease; and by thus working upon our *spirits* they can *moderate* as they please the *violence* of our *passions*, which are nothing but the flowings and reflowings of our *spirits* to and fro from our hearts; and by influencing our *humours* they can *compose* us, when they please, into such a *sedate* and *serious temper* as is most apt to receive *religious impressions*, and to be influenced by the *Heavenly motions* of the Holy Ghost. These things I doubt not the blessed Angels *can* and frequently *do*, though we *perceive* it not, and though by the *Laws* of the world of Spirits they may probably be *restrained* from doing their *utmost* for us, that so we may still act with an uncontrouled *freedom*, and be left under a necessity of a constant and diligent *endeavour*; yet this we may be sure of, that as the *evil Angels* are always busie to *pervert* and *seduce* us from our duty, so the *good* are no less active to *reduce* us to, and *assist* us in it.

VI. ANOTHER instance of the *Mi-*
nistry of *Angels* in the Kingdom of *Christ*
 is their conducting the *separated Spirits* of
 his faithful Subjects to the Mansions of
 Glory. It was an antient Tradition among
 the Jews, that the *Souls* of the *Faithful*
 were conducted by *Angels* into *Paradise*,
 of which the *Chaldee* Paraphrase makes
 mention on *Cant. 4. 12.* and this Tradition
 of theirs is confirmed by our Saviour,
Luke 16. 22. where he tells us, that when
Lazarus died, he was carried by *Angels*
 into *Abrahams bosom*, i. e. into that place
 of refreshment where the Soul of *Abra-*
ham, who was the Father of the Faith-
 ful, dwels, and in all probability that
 fiery Chariot and Horses wherein *Elias*
 was mounted up to Heaven, *2 Kings 2. 11.*
 was nothing but a Convoy of *Angels*; and
 accordingly *Tertullian de anima, c. 52.*
 styles the *Angels Evocatores animarum*,
 i. e. the Messengers of God that call forth
 the lingring souls out of their bodies, and
 shew them the *Paraturam dversorii*, the
 preparation of those blessed Mansions
 where they are to abide till the Resur-
 rection. And this Office the good *Angels*
 do perform to the *Souls* of the faithful,
 not merely to congratulate their safe
 arrival into the world of blessedness,
 though

though there is no doubt but that they, who do so heartily *rejoyce in the Conversion of sinners*, are ready enough to *congratulate their Glorification*; but that which seems to be the *great reason* of this Ministration of theirs is to *guard holy Souls*, when they leave their *bodies*, through those *lower Regions of the Air*, which are the *Seat and Principality of the Apostate Angels*, who may therefore be very reasonably supposed to be continually *lying in wait* there, like birds of prey to *seize upon the Souls of men*, as soon as they are escaped out of the *Cage of their bodies into the open Air*, and either to *fear and terrifie* them in their passage to heaven, or to *lead them away captive* into their dark Prisons of endless horror and despair; and therefore to *prevent their affrighting good souls* (which is all the hurt they can do them) as they *pass along* through their Territories, they are no sooner parted from their bodies, but they are taken into the *custody of some good Angel or Angels*, who *guard them safe through the Enemies quarters*, and *beat off those evil Spirits* from them that would fain be *infesting and assaulting* them; and it is not at all improbable, but that by this very thing those *evil Spirits*

Spirits do distinguish what Souls do belong to them from what do not, viz. their being destitute of, or attended with this holy Guard of Angels. When they behold a separated Spirit under this Heavenly Convoy, they fly away from it with infinite rage and envy to see it irrecoverably rescued out of their power to make it miserable; but when they perceive one destitute and abandoned of this Angelick guard, they immediately seize it as their own, and so commit it to their Chains of darkness. And as the good Angels do guard good Souls as they pass through the Air, against the power and malice of the Prince of the power of the air; so they also conduct and guide them to their Mansions of blessedness. For when the departed Soul is waisted through the Air into those immense tracts of *Æther*, wherein the Sun and all the heavenly bodies swim, how would it be possible for it in such a vast and unknown Continent ever to find its way to the Seat of the blessed, without the conduct of some experienced guide? And who can be better experienced in that Celestial Road than those winged Messengers of the Almighty King, who in the execution of his high behests are always travelling to and fro between

between Heaven and Earth? And therefore our Saviour hath committed the *separated Spirits* of his faithful Subjects to these most *skilful* and *faithful Guides*, who in pursuance of his *Commission* are some or other of them still attending upon every good mans decease to receive his Soul into their *Custody*, as soon as ever it is expired, and to guard it against *evil spirits*, as it passes through the *Air*, and thence to conduct it through all those *spacious* fields of *Æther*, which extend themselves far and wide beyond all the visible lights of heaven, to those *happy abodes* which the divine goodness hath prepared for *glorified spirits*.

VII. And lastly, ANOTHER instance of the *Ministry* of *Angels* to our Saviour in his Kingdom, is their attending and assisting him in the great solemnity of the *day of Judgment*; for thus in all his most solemn and conspicuous works of Providence our Saviour hath still been pleased to make use of the *Ministry* of his holy *Angels*; so when he came to ratifie his Covenant with *Jacob*, the mysterious Preface of that great solemnity was a *Ladder* reaching from Heaven to Earth, and the *Angels* ascending and descending upon it, which was doubtless intended for an
Emblem

Emblem of that Everlasting Covenant by which Man was to ascend to God, and God to descend to Man; so also when the Law was delivered by him upon the Mount, the Angels descended with him, and pitched their Tents about it in Circles of flaming fire, to signifie to the People those flames of vengeance that would certainly pursue and seize them, if they were not obedient to those words that were thence delivered to them; so also when he was born into the world, the holy Angels came down to sing his Christmas Carol, and at once to proclaim and celebrate his Nativity; and it is the opinion of some learned men, that that multitude of the heavenly Host, which St. Luke speaks of, and who sang that Anthymn of Glory be to God on high at our Saviours Nativity, Luke 2. 13. contained the whole Nation of Angels, because in Heb. 1. 6. it is said, that when God brought in the first begotten into the world he said, let all the Angels worship him, that is, as they understand it, when our Saviour was born, God gave order to all the Angels of heaven to come down and do homage to him, who was ere long to be their sovereign Lord under the most high Father. Thus also a little before Jerusalem

was

was destroyed, *Josephus* tells us, that the *Heavens* were spread with *Troops* of armed men, who without doubt were the *blessed Angels* that by their phantastick combats in the Air did presignifie the ensuing *Tragedy* of that bloody City. It is no wonder then if the great *solemnity* of *Doomsday*, of which *Jerusalems* desolation was only a mournful *Type*, shall also be adorned and *illustrated* with the presence and attendance of the *holy Angels*: For this great *Transaction* is to be the winding up of the vast bottom of divine Providence over the whole Race of fallen and degenerate Mankind, and the close and conclusion of the *Mediatorial Kingdom* of our Lord and Saviour; and therefore will without doubt be performed with the greatest *Grandeur* and *Magnificence*. This is to be the great Day of our Saviours *Triumph*, wherein his *Friends* shall be *Crowned*, and his *Enemies* made his footstool; and such a *solemnity* may well deserve the attendance and Ministry of all the heavenly *Angels*, who accordingly shall then descend with our Saviour from the highest Heavens in bright ætherial bodies, such as shall render them gloriously conspicuous to all the lower world, and so fit to adorn the *Triumphs* of that glorious day;

day; for so the Scripture assures us, not only that he shall descend from heaven with a shout, with the voice of the Archangel, and with the Trump of God, 1 Thes. 4. 16. but also that he shall come in his glory, and all his holy Angels with him, Mat. 25. 31. and that he shall be revealed from heaven with his mighty Angels, and that he shall come in his own glory, and in his Fathers, and of his holy Angels, Luke 9. 26. and in a word, that he shall come in the glory of his Father with the holy Angels, Mar. 8. 38. But what their Ministry is to be in that great Day I shall hereafter have occasion to shew, when I come to discourse of that solemn transaction.

AND now having explained the Ministry of the good Angels under Christ, I proceed to treat of the Ministry of the evil Angels to him, which principally consists in these four particulars:

First, IN trying and exercising the virtues of his Subjects.

Secondly, IN chastening and correcting their faults and miscarriages.

Thirdly, IN scaring and hardening his incorrigible Rebels.

Fourthly, IN executing his vengeance on them in another World.

I. THE Ministry of evil Angels to Christ, consists in *trying and exercising* the *vertues* of his Subjects; for *this* being the state of our *trial and probation*, wherein we stand *Candidates* for those ever-lasting *preferments* in the other World, our blessed Lord hath thought meet to surround us with *Difficulties and Temptations*, that so being in continual *conflict* with them we may never want opportunity to *exert and exercise* our *vertues*, and to give the most glorious *proofs* of our *Courage and Constancy*: For *difficulty* is the *Spur of Endeavour*, and the *Whetstone of Vertue*, without which the fairest *Graces* that belong to *Humane Nature* would be altogether *Useless, Worthless, and Unactive*; such as *Faith and Patience, Temperance and Equanimity, Courage and Resignation* to God, all which would scarce deserve the name of *Vertues*, if they had not some *difficulties* to contest withal. Now one of the *greatest difficulties* with which our blessed Lord *tries and exercises* these *Graces* of our *Nature*, is the *Temptations* of evil *Spirits*, who as so many *assisting Geniuses* to the *corrupt inclinations* of our *Nature*, are permitted by him to rove about the World in innumerable swarms to *tempt* and *Elicit* those *inclinations*

inclinations into action, and these being Spirits, have a much nearer access to the Souls of men than any material Agents whatsoever; for though they are totally debarred from all kind of intercourse with the immediate operations of the reasonable Soul, and can no more look into its thoughts, than we can into the bowels of the Earth, yet our Fancies and Imaginations lying open to them, there is no doubt but they can and oftentimes do make what use they think fit of the Animal Spirits there, and dispose, and order, and distinguish them, just as the Painter doth his numerous Colours that lie confusedly before him in their several Shells into the Pictures and Phantasms of whatsoever Objects they please, and continue and repeat those Pictures in our fancies as long and as oft as they think meet; and then considering what the natural use of the fancy is, both to the Understanding and Will, and how it prompts the one with matter of Invention, and supplies it with variety of Objects to work on, and draws forth or elicits the other to choose or refuse those Objects it presents according as they are amiably or odiously represented; considering these things, I say, it is notorious what mighty

R r r 2 *advantages*

advantages the evil Spirits have of insinuating their black suggestions to our minds. And then they being very subtil and sagacious by nature, and having had above five thousand years experience to cultivate their Talent of tempting and seducing us, (that having been their trade ever since they became Devils) to be sure they can never be at a loss when or how to apply themselves to us, and to nick us with such temptations as are most convenient to our several inclinations, conditions, and circumstances; and accordingly, 2 Cor. 1. 11. the Devil is said to have his Methods or Devices, i.e. his stated Rules by which he governs his mischievous practice of tempting and seducing souls; and 2 Tim. 2. 26. we are told of the snare of the devil, or his crafty devices to intangle and captivate mens Souls.

No w though the design of these evil Spirits in tempting Christs Subjects is doubtless to seduce and ruine them, yet it is evident that the design of Christ in permitting them to tempt them is only to try and exercise them, and rouse them out of their sloth and inactivity, and by the continual alarms of these their restless Adversaries to keep them upon their guard,

guard, and make them more watchful and vigilant; and accordingly from the consideration of that permission which these evil Spirits have to tempt us, we are in Scripture frequently exhorted to activity and vigilance; so 1 Pet. 5. 8. *Be sober, be vigilant, for the Devil your Adversary goeth about like a roaring Lion, seeking whom he may devour; So also, Ephes. 6. 11. Put on the whole armour of God, that ye may be able to stand against the Wiles of the Devil.* Since therefore the Devils tempting us is used by Christ as a motive to excite our activity, it is evident that Christs intention in permitting him to tempt us is to excite and stimulate us thereunto. It is true, the Devils Temptations may, and often have a quite contrary effect on us, than Christ intended; they may seduce us from our innocence and duty, and thereby involve us in everlasting perdition; but if they do, it is our own fault, and through our own consent, without which they can never prevail against us, for we are assured, that if we resist the Devil he will fly away from us, and that we shall not be tempted by him above what we are able: and we are furnished by our Saviour with sufficient strength and assistance to

repel his most *powerful* temptations; but if instead of *implying* our *strength*, and exercising our *virtue* in a *vigorous* *resistance* of him (which is the thing Christ intended in permitting him to tempt us) we will *tamely* suffer our selves to be *led Captive* by him, we must thank *our selves* for all the dire and miserable consequences of it.

II. ANOTHER instance of the *Ministry* of these *evil Angels* to Christ is their *chastening* and *correcting* the faults and miscarriages of his Subjects. Thus upon great and high *provocations* he many times lets *loose* these evil Spirits upon us, and permits them to pain and punish us either immediately by *themselves*, or mediately by their *Instruments*; for so only to prevent St. Pauls being *exalted above measure* through the abundance of his *revelations*, there was given a *Thorn in the flesh*, the *Messenger of Satan* to buffet him, i. e. as it seems most probable, some *evil Spirit* was sent to him from Satan, the Prince of Devils, to inflict some corporal *pain* or *disease* on him (for so the *grieving thorn*, Ezek. 28. 24. signifies a sore bodily affliction) and though he *sought* the Lord thrice for this thing that it might *depart* from him, yet could he receive no other

other Answer, but *My grace is sufficient for thee*, see 2 Cor. 12. 7, 8, 9. and it is very probable that those *weaknesses, diseases, and deaths* which were inflicted on the *Corinthians* for their irreverent communication of the Lords Supper, *vid.* 1 Cor. 11. 30. were inflicted by the Ministry of *evil Angels*, to whose power and malice they were *abandoned* by our Saviour, as a *just Chastisement* of their prophaneis; for so it is evident the incestuous person was *corrected* upon the Sentence of his Excommunication, which was, that he should be *delivered up unto Satan for the destruction of his flesh*, 1 Cor. 5. 5. where the *delivering him up to Satan* seems to have been in answer to *Satans demanding* of him; for so in Scripture the Devil is sometimes called, *The accuser of the Brethren*, which accuses them before God day and night, Rev. 12. 10. and sometimes the *Ἀντίδικος*, which signifies, *an Adversary in Court of Judicature*, that impleads and accuses us before God, 1 Pet. 5. 8. Now this accusation of his is sometimes *false and groundless*, as in the case of *Job*, upon which account he is called, *Διάβολος*, the Calumniator; but sometimes he accuses us *truly*, for faults that are *real and highly criminal*, upon

which he *requires* us of God as he did St. Peter, Luke 22. 31. *i. e.* he *requires* us as the Executioner doth a Malefactor, to sift or winnow us as Wheat, *i. e.* to shake and afflict us; and when ever God is pleased to *answer* this request, he is truly said to *deliver us up to Satan*; and this power of *delivering up* to Satan such persons as are *justly* accused of great and scandalous sins, God hath communicated to his Church, upon which *delivery* in the Primitive Ages (when there were no Magistrates to second the Churches Censures with Corporal punishments) Satan as the Lictor or Executioner of our Saviour immediately seized the Criminal, and inflicted on him some bodily disease or torment, which St. Ignatius calls, Κόλασις Διαβόλου, the punishment of the Devil, Epist. ad Roman. for so in our Saviour's time, and before and after it, it was usual for evil Spirits, by Gods permission, to inflict diseases and torments on mens bodies, of which there are innumerable instances in the Gospels, and the Writings of the Primitive Fathers; and that this was then the usual consequence of Excommunication, is evident from that phrase, For the destruction of the flesh, which plainly signifies some corporal punishment consequent

to that Tremendous Sentence, which is therefore called a *Rod*; 1 Cor. 4. 21. because of the *bodily* correction that followed it.

BUT since the power of corporal punishments hath been derived by Christ upon Christian Magistrates, he very rarely chastens his Subjects with any *bodily* pains by the immediate Agency of evil Spirits, but hath wholly deposited it in the hands of the Temporal Powers, who are now his sole Ministers and Revengers to execute wrath upon those that do evil. But yet still upon occasion he so far makes use of the Ministry of the Devils in correcting us, as to permit them to excite wicked men, and especially wicked Princes and Governours to plague and persecute us: When he sees his Church or any particular part of it degenerating from the purity of his Religion, or waxing cold and remiss in their love and duty to him, he many times gives a loose to these malignant Spirits, who always burn with inveterate rancour against it, and permits them to provoke and stimulate its Enemies to exert and imploy their power against it; So that whatsoever mischiefs wicked Princes or men do to the Church of Christ, or to any part of it, they

they do it only as the *Instruments* of these *evil Angels*, and by their *mischievous suggestions and instigations*; for so Christ tells the Church of *Smyrna* in *Rev. 2. 10.* *The Devil shall cast some of you into prison, that is, the wicked Governours there shall do it by the instigation of the Devil, to whom I will certainly give permission to instigate them thereunto, for so Christ is said to have the Keys of the bottomless Pit, Rev. 1. 18. that is, power to confine or let loose those evil Spirits, that inhabit it, at his pleasure; and when he thinks fit, to confine them, we find the Church enjoys peace, and rest, and prosperity, Rev. 20. 1, 2, 3, 4. but no sooner doth he let them loose again, but they are immediately instigating the wicked powers of the Earth to fight against it and persecute it, Ibid. ver. 7, 8, 9. from whence it is evident that the power of these evil Spirits to excite evil Princes or men to persecute his Church is under the restraint and determination of our Saviour, that they can proceed no farther in this their mischievous design, than he thinks meet to permit them, and consequently, that in all those persecutions to which they excite their Instruments, they are but the Ministers and Executioners of Christ, even as the*

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Dog is the *Shepherds* in worrying the *straying* sheep into the fold.

III. ANOTHER instance of the *Mi-*
nistry of *evil Spirits* to *Christ* is their
hardening and *confirming* incorrigible and
obstinate sinners in their wicked purposes.
For when notwithstanding all those
powerful *Methods* which in the administra-
tion of his Government *Christ* uses to
reduce and *reclaim* men, they still persist
in their *Rebellion*, when they have con-
quered his *Grace*, quenched his *Spirit*,
broke through all his *persuasions*, and
baffled all his *Arts* of saving them, he
many times *withdraws* from them those
powerful *aids* of his *Spirit*, and of his
holy Angels, which they have wilfully
neglected, and utterly *abandons* them to
the powers of *Darkness*, whom from
thenceforth he freely *permits* to tempt
and seduce them, and to toul them on at
their pleasure from sin to sin, and from
one degree of sin to another, till they have
filled up the measure of their iniquities;
and this without doubt is the *severest*
punishment that *Christ* inflicts upon sin-
ners on this side Hell; for this is a kind
of *Damnation* above ground to be *deli-*
vered up alive to those restless furies, who
having free leave to back and ride us at
their

their pleasure, to be sure will never cease stimulating and spurring us on from wickedness to wickedness, till they have leapt us headlong into the everlasting burnings. And this, I conceive, is the meaning of Gods hardening sinners so often mentioned in the holy Scripture, which doth not at all imply, that God by any positive act of his own infuses any sinful quality into mens Wills to excite or stimulate them to sin, as some men have blasphemously enough asserted, for God cannot be tempted with evil, neither tempteth he any man; but when men have a long while hardened themselves against all the powerful impressions of his Grace, and in the pursuit of their wicked courses have turned a deaf ear to all his persuasions to the contrary, then as a just punishment of their incorrigible obstinacy, he many times withdraws from them the influences of his Grace, and delivers them up to Satan, or, which is the same thing, permits him to seize them as his own, and to take possession of them, and as a wicked soul to animate and act them in all their wickedness, for so the Devil is said ἐνεργεῖν, to work in the children of disobedience, so that these Children of disobedience are a sort of ἐνεργήματα, of persons

persons that are *possessed* and *acted* by the Devil. And too many deplorable instances there are of *wicked* men that sin on at that rate as if they were really *acted* by some *Diabolical Genius*, that are *hurried* into such monstrous extravagancies of wickedness, as are neither *pleasant*, nor *profitable*, nor *reputable*; so that they gratifie no *passion* or *appetite* in humane nature by committing them, but do seem to sin merely for the *sake* of sinning, out of a kind of *preternatural malice*, when they can scarce give any other reason to themselves why they do such an action, but only this, *because it is wicked*; so truly *Diabolical* is their love of wickedness, so *abstract* from all those *motives* which are wont to affect the *passions* and *appetites* of men, that it is hardly resolvable into any other reason, but that they are *delivered up* by God to be *informed* and *acted* by the Devil; who having once obtained the *possession* of them, continually plies them with *Temptation*, and never ceases *urging* and *pressing* them forward from one degree of wickedness to another, till at length he hath *seared* and *hardened* them into final and incurable *Impenitence*. And *this* in particular was the case of *Judas*, who having long persisted in his

his *Thievery* and *Sacrilege*, notwithstanding all those warnings and admonitions our Saviour had given him to the contrary, was at length abandoned to that Devil to whose Temptations he had been so obsequious, upon which it is said, that the Devil entered into him, Luke 22. 3. and the Devil being in possession of him, immediately provokes and irritates him to the foulest and most horrible willany that ever any mortal Creature was guilty of; for so, Joh. 13. 2. we are told, that the Devil put it into the heart of Judas to betray Christ. But as yet it seems he was not totally abandoned to the Devil, who had only permission to make that black and dire proposal to him; after which our Saviour attempts by the most Pathetick persuasions to prevent his compliances, Mar. 14. 21. notwithstanding which, the Wretch being still enticed by his own covetousness to listen to that horrid suggestion, our Saviour having marked him out for a Traitor by giving him the Sop, it is said again, that Satan entered into him; and upon this second entrance our Saviour gives him up for desperate; for, that thou dost, saith he, do quickly, Joh. 13. 27. as much as if he had said, now I find the Devil has the full possession of thee, and that

that henceforth there remains *no more hope* of reclaiming thee, go therefore and dispatch thy wicked purpose as soon as thou pleasest. So that now, it seems, he was *entirely delivered up* to the Devil, who thereupon immediately *hurries* him to the execution of his black design.

IV, And lastly, *ANOTHER* instance of the *Ministry of evil Spirits* to Christ is their *executing his vengeance* on incorrigible *sinners* in the other World. For since, as I have shewn before, our Saviour makes use of the power and malice of these *evil Spirits* to *correct* and *chasten* men in *this* life, why may we not thence conclude, that he makes use of the same to *plague* and *punish* them in the life to come; especially considering that they bear the *same malice* to us in the other life that they did in *this*; for they tempt us to *sin here* for no other end but that they may make us *miserable there*; and therefore to be sure that *same malice* of theirs which excites them *now* to contribute all they can to our *sin*, will equally provoke them *then* to contribute all they can to our *misery*, and render them altogether as active in *tormenting* us in *Hell* as they were in *tempting* us upon *Earth*; and then considering that *Spirits* can act
upon

upon *Spirits*, as well as *Bodies* upon *Bodies*, and that the *more powerful* any Spirit is, the *more vigorously* it can act upon other Spirits, we may be sure that those *evil Spirits* being *Angels* by nature, are incomparably *more powerful* than the *souls* of men, and therefore can act upon them with unspeakable *more force* and *vigour* than one *Soul* can on another; for the *weaker* any Spirit is, the *more passive* it must necessarily be to those Spirits that are *stronger* and *more powerful*, and therefore by how much *weaker* wicked *Souls* are than wicked *Angels*, by so much *more passive* must they be to their power, and consequently, by so much *more liable* to be vex'd and tormented by them; and since in all probability the *disproportion* which *Nature* hath made between the power of *Angels* and *Souls* is far greater than that which *sin* hath made between the power of one *Angel* and another, we may reasonably conclude, that wicked *Souls* are far *more* impressible by the power of wicked *Angels* than wicked *Angels* are by the power of good *Angels*; and therefore since the good *Angels* can make such *violent* impressions upon the wicked ones as they are not *able* to endure, but are still forced to *fly* before them, as oft as they

they encounter them, *vid.* P. 965. what intolerable impressions can wicked Angels make upon wicked Souls when they are abandoned by God to their malice and fury, for though our Souls are no more impressible by corporeal action than the Beams of the Sun are by the blows of a Hammer, yet that they can feel the force of spiritual action, we find by every days experience; for so a thought which is a spiritual action, if it be very horrible or dismal, doth as sensibly pain and aggrieve our Souls, as the most exquisite Corporeal torment can our Bodies. Now there is no doubt but evil Spirits can suggest preternatural horrors to our minds, and repeat and urge them with such Importunity and vehemence, as to render them most exquisitely painful and dolorous, of the truth of which we have a woful Example in that miserable Wretch, *Francis Spira*, who upon that woful breach he made in his Conscience by renouncing his Religion, notwithstanding he had received several kind admonitions from Heaven to the contrary, was forsaken of God, and delivered up alive into the hands of those dire Tormentors of Souls; whereupon though he had not the least symptome of bodily melancholy, he was immediatly seized

with such an inexpressible *Agony* of mind, as amazed his Physicians, astonished his Friends, and struck terror into all that beheld him; for he was so near to the condition of a *damned Spirit*, that he verily believed *Hell* it self was more tolerable than those *invisible lashes* that his *Soul* endured without any intermission, and therefore he often wished that he were in *Hell*, and as often attempted to dispatch himself thither in hope to find sanctuary there from those *direful thoughts* which continually preyed upon his *Soul*. Now that these *Horrors* were inflicted on him by a *Diabolical suggestion* is evident both by the impenetrable *hardness* and *obstinacy* of his mind against all the motives of *Repentance* that accompanied them, and by the horrible *blasphemies* they frequently extorted from him. And if now in *this* life they have so much power to torment our minds, whenever God thinks it meet to let them loose upon us, what will they have hereafter, when our wretched *Spirits* shall be utterly abandoned to their mercy, and they shall have a free scope to exert their fury on us; and glut their hungry malice with our Torment and vexation? And since it is evident they do not want power,

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we may certainly conclude even from that *natural malignity* that is in the temper of a Devil, they do not want *Will* to plague and torture us in the *other* World. And this *Will* and *Power* of theirs our Saviour makes use of as the *Common Executioner* of his Vengeance upon incorrigible sinners in the *other* Life; for as soon as ever a wicked *Soul* departs from its *Body*, it is immediately consigned into the hands of those *Diabolical Furies*, who like so many hungry Hounds seize it with infinite greediness, and fall a *tearing* and *worrying* it with horrible *suggestions* without any pause or intermission, and by continually recording its sins to it, and reproaching it with the *folly* of them, and putting it in mind of that dismal *eternal* futurity it must suffer for them, do incessantly *sting* and *vex* it with swarms of *dire reflections* and *tormenting thoughts*, which are the *only Instruments* of Torment that can fasten upon a *Soul*. And hence in *Mat. 18. 34.* the Devils, to whom the wicked Servant was *delivered* up by his Master for his cruelty towards his fellow Servant are called *Tormenters*, as being the *Ministers* of our Saviours just *Vengeance* upon wicked and incorrigible offenders.

And thus having shewn at large that the good and bad Angels are the *Ministers* of Christ, and wherein their *Ministry* to him *consists*, I proceed to the

III. THIRD sort of the Ministers of Christs Kingdom, *viz.* The *Kings* and *Governours* of the World; for though there are many *Infidel Kings* in the World that know not Christ, and that never submitted themselves to his Empire, but instead of that do openly defie and persecute his holy Religion, yet *these* of right are *subject* to him, though in fact they are *enslaved* to the Devil, and he hath the *disposal* of their Crowns, and the *command* of their power, and doth actually *employ* and *use* it, even as he doth the power of the *Devils*, in the prosecution of the righteous *ends* of his Government. And though too many of *these Kings* who by their *visible* profession of Christianity, have actually *submitted* themselves to the Scepter of Christ, have yet together with Christianity espoused the Interest of sundry *Antichristian* Principles, in pursuance of which they have been as inveterate Enemies and Persecutors of the truth as it is in Jesus as any of the Heathen Kings or Emperours; yet *these* also, notwithstanding their male-administration are the

Subjects

Subjects and Ministers of our Saviour, and it is by *his Authority and Commission* that they Reign, and by *his Omnipotent Providence* that all their wicked designs and actions are over-ruled to gracious ends and purposes: so that all the *Sovereign Powers* of the Earth are subjected by God to the Dominion of our Saviour, and in their respective Kingdoms and Empires are only *his Substitutes and Vicegerents*; for so we are told not only that all judgment is committed to him, and that all power is committed to him in heaven and earth; and that he is *Heir of all things*, and hath power over all flesh, but also that he is *King of Kings, and Lord of Lords, the only Potentate, the head of all Principality and Power, and the Prince of all the Kings of the Earth*, *vid. P. 810.* and so the Fathers of the Council of Ariminum tell Constantius the Arrian Emperour that it was by Christ's Donation that he held his Empire, διὰ τῆς [χειρὸς] σοι ἐπὶ τὸ βασιλεύειν ἔσται ὡς ἐὰν ἔχῃς ἡμεῖς οἱ χυμῶναι χειρῶν, by him, *i. e.* Christ thou art appointed to Reign over all the World, upon which account *Liberius* advises him, μὴ μάχεσθαι τὸν δέδωκότα σοι τὴν ἀρχὴν πάντων μηδὲν ἐν χειρὶ ασεβήσεως εἰς αὐτὸν, do not fight against Christ who hath bestowed

this Empire upon thee ; do not render him Impiety instead of Gratitude : and to the same purpose *Athanasius* tells us, Λαμβάνων ἐν ὁ χεῖρας τὸ θρόνον μετέστησεν αὐτῶν ἔδωκε τοῖς ἁγίοις χριστιανῶν βασιλεύουσιν ἐκ νεφέλης τέτυκται ὅτι τὸ οἶκον Ἰακώβ, i. e. that Christ having received the Throne, hath translated it from Heathen to holy Christian Kings to return them back to the House of *Jacob*. So that both from *Scripture* and the current Doctrine of the *Primitive Church*, it is evident that all the *Sovereign Powers* upon Earth are *sub-jected* to our Saviour, and are only the *Ministers* and *Viceroy*s of his universal Kingdom.

But for the farther prosecution of this Argument I shall shew in the first place, that by this their *subjection* to Christ they are not *deprived* of any *natural Right* of their *Sovereignty*, and secondly, that they are *obliged* by it to certain *Ministries* in the Kingdom of Christ.

First, THAT by their *subjection* they are not *deprived* of any *natural Right* of their *Sovereignty*, for when our Saviour pronounc'd the Sentence *Give unto Cesar the things that are Cesars*, he thereby renewed the Patent of *Sovereign Powers*, and reinvested them in all the *natural rights*

rights of their Sovereignty which doubtless are included in the things that are *Cesars*, for upon the Pharisees asking him that captious question, *Is it lawful to pay Tribute to Cesar?* He doth not answer yes it is *lawful*, which yet had been a sufficient reply to their Question, but calls for a Tribute Penny, and having asked them *whose Image and Superscription* that was upon it, and being answered *Cesars*, he returns them an Answer much larger than their Question, *Give unto Cesar the things that are Cesars*, i. e. it is certain that you are obliged *not only* to pay *Tribute to Cesar*, but also to render him *whatever else is due* to him by vertue of his Sovereign Power, for Sovereign Power being immediately founded on the Dominion of God hath from thence these two *unalienable* Rights derived to it, to which all the *essential* Rights of Sovereignty are Reducible: First to Command in *all* things as it judges most convenient for the *publick good*, where God hath *not Countermanded*, for the Power of Sovereigns descending from God can *only* be limited by God or themselves; for if they are *limitable* by any other Power, they are Subjects to that Power, and so can no longer be *Sovereigns*, and if they are *limitable* only by God

or themselves, then where they are *not* limited either by God or themselves, they must necessarily have a right to command. Secondly, The other *unalienable* right that is derived to them from God is to be *accountable only to God*; for by deriving to them *Sovereign Power* God hath exalted them above all Powers, but his own, and therefore since no Power can be *accountable* but to a *superiour Power*, and since *Sovereigns* have no *Superiour Power* but God, it is to God only, from whom they received their Power, that they are *accountable* for the administration of it. These therefore are the *natural Rights* of *Sovereign Powers*, and these *Rights* remain *intire* and *involute* in them notwithstanding their *subjection* to the *Mediatorial Scepter* of our Saviour, as I shall endeavour to shew in the particulars.

First, THEREFORE by this their *subjection* to Christ they are *not* deprived of their *natural Right* of *Commanding* in all cases as they shall judge most convenient for the *publick Good*, where God hath not *commanded* them, For the *Christian Religion* is so far from any way *retranching* the power of *Princes*, that it abundantly *confirms* and *enforces* it, by requiring us to *submit* to every *Ordinance* of man for the
Lords.

Lords sake, to be subject to the higher Powers, and that not only for wrath, but for conscience sake, to submit to Principalities and Powers, and to obey Magistrates, to render Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour, i. e. to submit to all the lawful impositions of our Princes, whether it be of Taxes, or of any other matter whatsoever, and in all the New Testament there is only one limitation made of our obedience, which is a natural and eternal one, and that is that we ought to obey God rather than Man, that is, when Mans Command and Gods do apparently clash and interfere with each other; for in this case the Magistrate hath no Right to be obeyed, because his Will is countermanded by a Superiour Authority, by which Exception this general Rule is confirmed, that in all cases whatsoever, whether Temporal or Spiritual, Civil or Ecclesiastical, Sovereign Powers have an unalienable right to be obeyed. For if their Right to be obeyed in the Kingdom of Christ extended only to Civil and Temporal causes, their Authority would be very much lessened and Retrenched by the subjection to our Saviour; since before their subjection to him it undoubtedly extended

extended to *all causes whatsoever*; because being *Sovereign* under *God*, it could have no other *bounds* or *limits* but what *God* had set to it; and therefore since *before* their subjection to *Christ*, *God* had *bounded* their Authority by no other *Law* but that of *Nature*, it must either be made appear that the *Law* of *Nature* did *then* *limit* their Authority only to *Civil* causes, (which I am sure is impossible) or it will necessarily follow that it extended also to *Spiritual* and *Ecclesiastical*, and if it did so *then*, it must do so *still*, unless it be made appear that *Christianity* hath *retrenched* and *lessened* it. It is true, *Christ* hath erected a *standing form* of *Spiritual Government* in his Church, and it is as true that *all Government*, whether *Spiritual* or *Temporal*, includes a *Legislative Power* in it, or a power of commanding its Subjects; but this is no *limitation* of the commanding power of *Sovereign Princes*, who must still be obeyed in *all things* where *Christ* hath not *countermanded*, though the Church should command the *contrary*, for *Christ* never authorized the *Governours* of his Church to *controul* the commanding *Power* of *Princes*, but hath left all matters of *indifference* as absolutely to their disposal and determination

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as ever they were before his *spiritual Government* was erected, and matters of *indifference* are the sole matter both of *purely Civil* and *purely Ecclesiastical Laws*, and therefore after the Church by its *Legislative power* hath *restrained* any matter of *Indifference*, the Civil Sovereign, in whose disposal all matters of *indifference* are, may, if he see good occasion, *release* and *free* it again, and impose the *contrary* matter of *indifference*, and if he doth so, all Christian People are *obliged* by the *express Commands* of Scripture to *obey* him; for the Scripture commands of obedience to the Temporal Sovereignty have no such exception as this annexed to them, *except the Church command the contrary*; and in matters of duty what have we to do to make exceptions where God hath made *none*? And indeed where there are *two Legislative Powers*, the one must necessarily be subject to the other, or it will be *impossible* for the Subject in many cases without sinning to obey either. For when ever the Commands of the *Civil State* do happen to *clash* with the Commands of the *Church*, either the Church must be obliged to submit to the State, or the State to the *Church*, or the Subject cannot possibly obey the *one* without sinning

sinning against the other. If it be said, that the Church must submit to the State, in things appertaining to the State; and the State to the Church, in things appertaining to the Church; and so both are supreme in their own Province, so I would fain know what is to be done when these two Powers differ about the things which appertain to the one and to the other; the State saith this appertains to me, and so commands it, the Church saith this appertains to me, and so forbids it; now in this case it is certain that one or the other must be obliged to give way, or the Subject can neither obey nor disobey either without sinning, and which soever of the two it be that is obliged to give way, by reason of that Obligation it must be subjected to the other. So that now the Question is only this, which of the two Legislative Powers is Supreme, and it would be impertinent to say that they are both Supreme in their proper Province, the one in Civil, and the other in Spiritual causes, because it is in suspense whether the cause in which they countermand each other be Civil or Spiritual, so that in this case I must either be obliged to obey neither, which is notoriously false, or whatsoever the cause be in itself, to yield obedience to the one, and

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to disobey the *other*, and if I must obey the Civil Power, whether the cause be Civil or Spiritual, then the *Civil Power* must be *supreme* in both; as on the contrary, if I must obey the Church Power whether the cause be Spiritual or Civil, it will as necessarily follow that the *Church Power* is *supreme* in both. Which *later* we are as sure is *false*, as the Scripture is *true*; for in Civil matters it is agreed on all hands, that the Scripture concludes *all men*, as well *Clergy* as *Laity*, under the obligation of *Obedience* to the *Civil Sovereign*, and that *none* are exempt, no not the *Apostles* themselves, or the *Bishops* succeeding them in the *Spiritual Government*, whether we consider them *separately* or *conjunctly*; and if in all *Civil Causes* I am obliged to *obey* the command of the *Civil Power*, then it is most certain that if the Cause in contest between *that* and the *Spiritual Power* be really *Civil*, I am obliged to *disobey* the countermand of the *Spiritual Power*; but if on the contrary I must *disobey* the Command of the *Civil Power*, supposing the *cause* to be *spiritual*, which way can I turn my self without danger of sinning, so that unless one of these two Powers are *Supreme* in *both* causes, when ever *any* cause happens to be

be contested between them, (as to be sure many must between two *Rival Powers*) I can neither *obey* nor *disobey* without sinning against one or both; and can we imagine that God, who is the *God of Order and not of Confusion*, would ever involve us in such *inextricable* difficulties by subjecting us to two *supreme Powers*, that are so subject to *clash* and *interfere* with one another? Wherefore although, as I shall shew by and by, the Church is invested with a *Legislative Power*, whereby it can *restrain* things that were *free and indifferent* for its own *security*, and *decency*, and *order*; yet this Power is *subordinate* to the *Civil Legislation* (which is in all causes *Supreme*) and cannot enact against it, controul or countermand it in any *indifferent* matter, whether *Temporal* or *Spiritual*, but stands obliged to *recede* to the *Civil Sovereign* who hath the *supreme* disposal of all *indifferent* things, and in all contested cases to *veil* its Authority to his.

AND accordingly we find that during the first three hundred years when the *Civil Powers* were *Enemies* to Christianity, and did no otherwise concern themselves with it than to *ruine* and *extirpate* it, the Church made *Laws* for it *self*, and by its

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own *Legislative* Power enacted whatsoever it judged convenient or necessary for its own *security* or *edification*; but yet it never *presumed* in any indifferent matter to *contradict* the Laws of the Empire, nor did ever any Christian, because he was a Subject of the *Church*, refuse to obey his *Prince* in any case whatsoever, where God had not *countermanded* him; as is most evident from hence, because in all the History of those times we do not find *one* instance of any Christian that suffered for so doing in those days. There were no *Martyrs* for *indifferent* things, which to be sure there must have been, had the Church then taken upon it to *determine* *indifferences* *contrary* to the Edicts of the Emperour; but the only thing they then suffered for, was their *refusal* to *disobey* the *express Will* of God, in compliance with the wicked *Wills* of men; which is an unanswerable Argument, that in those days the Church never *assumed* to it self any *supreme* Authority over *indifferent* things, either in *Spirituals* or *Temporals*, but left that in those hands where God had placed it, *viz.* in the hands of the *Civil Sovereign*, with whose *Imperial Laws* its *Canons* never interfered, with whose *Legislative* Power it never *justled* for the
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Well, but cheartfully submitted to it in all things, wherein it was not determined to the contrary by the exprefs Will of God. And when afterwards the Civil Sovereign embraced Christianity, he did not thereby divest himself of his Supremacy over all indifferent things in all causes whatsoever, but by his own Authority he not only convened General Councils, and for the most part presided in them (as particularly in that of Ephesus, Chalcedon, the sixth General one in Constantinople, and also in Trullo, and several others) and enforced their Canons with his own Imperial Edicts, but many times made Laws, even in Church matters without them; to which the Ecclesiastical Governours yielded the same Obedience as they did to the Decrees of the most Oecumenical Councils: for so, not only Constantine, who was the first Christian Emperour, made Laws concerning the Festivals of the Church, Ordaining what might, and what might not be done upon the Lords Day, and not only several of those Ecclesiastical Laws in Gratian's Collection are now confessed on all hands to be the Laws of Princes, but the first Titles of the Code are all of them concerning Ecclesiastical matters, and so also in the Laws of the Goths and Vandals,

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the *Authenticks* and *Capitulars* of the *French* Kings, there are numerous instances of the *Legislative Power* of Kings in *Ecclesiastical* matters, and this power was openly asserted by the *French* Embassadors in the Council of *Trent*, viz. that the Kings of *France* following the examples of other Christian Emperours had frequently made *Laws* for the Church, which were so far from being countermanded by the Bishops of *Rome*, that they received many of them into their own *Canons*, and that the *Gallican* Church had been always governed by the *Ecclesiastical Laws* which were made by their Kings, and Cardinal *Cusanus* tells us, *lib. 2. Cath. Concord. c. 40.* that he himself had collected Eighty six Chapters of *Ecclesiastical Laws*, made by the antient Emperours; besides many others of *Charles the Great* and his Successors, in which there are many things concerning the *Popes* and all other *Patriarchs*, declaring that he never read that ever any Pope was asked to confirm those Laws, or that ever they were accounted the *less obligatory* because they wanted the *Papal confirmation*. And indeed before Pope *Hildebrand*, who was the first Bishop that challenged the *Supreme Legislation* in *Ecclesiastical* affairs,

it is notoriously known that the greatest *Prelates* of the Church frequently addressed themselves to the *Emperour* for such good *Laws*, as the present *necessities* of the Church called for. Thus Pope *Damasus* intreated the *Emperour Honorius* to make a Law for the more *Regular Election* of the *Popes*. Thus also *Sergius*, Patriarch of *Constantinople*, supplicated the *Emperour Heraclius* to forbid by a *Pragmatick Sanction* the admission of any man into the *Clergy*, unless it were into a dead Place; and it was, as it is thought, upon *St. Ambrose's* intreaty that *Theodosius* made a Law for the disanulling of *Marriages* within the *Prohibited degrees*: so when the *Emperour Justinian* turn'd the antient *Canons* of the Church into *Imperial Laws*, he was so far from being *accused* of being an *Usurper* of the Ecclesiastical Power, that Pope *Adrian IV.* highly *extolls* him for so doing, though in his 133 Novel that *Emperour* affirms, that μηδὲν ἀβαν ἔστιν εἰς ζήτησιν τῇ βασιλείᾳ, nothing is impervious to the inspection and cognisance of the King, in which *St. Austin* accords with him, when he affirms the Kings do nothing but their *duty*, *Cum in suo regno bona jubeant mala prohibeant non solum quæ pertinent ad humanam societatem verum etiam*

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etiam quæ pertinent ad divinam Religionem, i. e. when they make good *Laws*, not only concerning *humane Society*, but also concerning *divine Religion*; by all which it is evident that the *Civil Powers* for several ages after they became *Christians* did claim and exercise a *supreme Legislative Power* in causes *Ecclesiastical* as well as *Civil*, and this without any contradiction from the *Bishops* and *Governours* of the *Church*; for as for that saying, *Quid Imperatori cum Ecclesia?* What hath the *Emperour* to do with the *Church*? It was not the *Language* of the *Church*, but of that firebrand *Donatus*, who was the *Ring-leader* of one of the most factious and turbulent *Heresies* that ever infested the *Christian World*; and if in those instances wherein they exerted their *Legislative Power* in *Ecclesiastical Causes*, the *Church* had no power to *Controul* or *Countermand* them, then neither hath it in any other instance of the same nature; and if so, then notwithstanding their *subjection* to our *Saviour*, they still retain their *Supreme Commanding Power* over all matters of *indifference*, whether it be in *Civil* or *Ecclesiastical* causes. But then

Secondly, BY this their *subjection* to our *Saviour*, they are not deprived of their *natural Right* of being *unaccountable* to any but to God alone through Jesus Christ; for all the *difference* between the state of Sovereign Powers in this matter, *before* and *after* their subjection to Christs Mediatorial Scepter, is only this, that *before* they were accountable to God only *immediately*, where as now they are accountable to God only through *Jesus Christ*; for Christ being Authorized by God to *Mediate* for him, or, which is the same thing, to be his *Vicegerent* in the World, all things are now *subjected* to him, and God now rules and judges, rewards and punishes all men *by him* whether they are *Subjects* or *Sovereigns*, *Vassals* or *Emperours*; for so in the great transaction of the last day we are told that the *Kings* of the Earth shall be arraigned before *his* Judgment Seat, *Rev. 6. 15, 16, 17.* but they are now accountable *immediately* to Christ, who during this *Evangelical Oeconomy* is to rule and judge for God; yet in respect of any *Earthly Tribunal*, they remain altogether as *Sovereign* and *unaccountable* as ever: for to be *Sovereign* and *unaccountable* are convertible terms, and it is nonsense to say, either that any Power is *unaccountable*

table which hath any *Superiour*, or that any Power is *accountable* which is *Sovereign* and *Supreme*, so that by necessity of nature those Powers which are *Sovereign* upon Earth must be *unaccountable* to any Power upon Earth, because to call to account is an Act of *Superiority*, and that which is *Supreme* can have no *Superiour* to account to; so that unless it be made appear that Christ hath erected some *earthly* Tribunal that is *Superiour* to the Tribunals of the *Supreme Civil* Powers, he must of necessity have left them as *unaccountable* as he found them. Now it is plain, that our Saviour erected *no other* Tribunal in this World, but only that of the *Spiritual* or *Ecclesiastical* Government, which he was so far from advancing *above* the Tribunal of the *Civil* *Sovereign*, that while he was upon Earth he acknowledged himself to be *subject* and *accountable* thereunto, though he was then the *Supreme Bishop* and Head of that *spiritual* Regiment, and this he did not only by Recognizing *Cesar's* Right of receiving Tribute from him, of which I have spoken before, (for by bidding them *render to Cesar the things that are Cesars* he leaves *Sovereign* Princes in the quiet possession of all those *Rights* which he found them

possessed of, and *requires* their Subjects to pay them whatsoever is essentially *due* to their *Sovereignty*, and whatsoever the *Laws* and *Customs* of Nations had before determined to be their *Right*); but also by acknowledging before *Pilate* the *Right* of the *Civil Tribunal* to call *him* to account, *Joh. 19. 1.* where he confesses that the Power by which *Pilate* arraigned him was *given him from above*, and by reprehending *St. Peter* for endeavouring by force to rescue him out of the hands of the Civil Powers, *Put up thy Sword*, saith he, *into his place, for all that take the sword shall perish by the sword*, *Mat. 26. 52.* in which words it was far from his intention to prohibit the use of the Sword either to Governours, who, as *St. Paul* tells us, *bear not the Sword in vain*, or to private persons in their own *lawful defence*; for he commands his own Disciples to *buy them swords* to defend themselves against Robbers and lawless Cut-throats, who, as *Josephus* tells, did very much abound in those days, *Luke 22. 36.* but all that he intended was to *forbid* drawing the Sword against *lawful Authority* in any case whatsoever, though it were for the *defence* and *security* of his own person; for this was *St. Peter's* case, who in the *defence* of his

his *Saviour* resisted the High Priests Officers who came armed with a *lawful* Authority to seize and apprehend him ; in which our *Saviour* *plainly owns* himself *accountable* to the *Civil* Authority of his Country : for if he had not been so, it could be no *fault* in *St. Peter* to endeavour to *rescue* him from its Ministers, and if *Christ himself*, while he was upon Earth, were *subject* to the *Civil* Authority, what an high piece of arrogance is it for those who are at most but his *Vicars* and *Ministers*, to claim or pretend an *exemption* ? And if it were so great a *fault* in *St. Peter*, to draw his Sword against *lawful* Authority, though it were in the *defence* of his *Saviours Person*, then doubtless it is no less a *fault* in his *Successors* to pretend a Right from *St. Peter* to draw their Swords against Sovereign Princes, though it be in the *defence* of their *Saviours Religion*. And as our *Saviour* *owned* himself *subject* and *accountable* to the *Civil* Tribunal, so *St. Paul's* injunction is universal, *Let every soul be subject to the higher Powers* ; and surely *every Soul* must include the whole body of the *Clergy* as well as of the *Laity*, unless we can produce some *clear* and *express exception* to the contrary, and as the Command extends *universally* to all, so

doth the reason of it also, *for the Powers that are, are ordained of God*; and if we must be subject to them, because they rule by *God's Authority*, then it is certain there are none that are *subject to God*, but are under the force and obligation of this Reason. And then he goes on, *Whosoever resisteth the Power* (of whatsoever Degree or Order of men he be) *resisteth the Ordinance of God, and they that resist shall receive to themselves damnation*; and if, according to the Law of our Saviour, it be a *damnable sin* for any person or persons whatsoever to *resist the Civil Authority*, then it is a plain case, that our Saviour hath not at all *depressed* the Sovereignty of the *Secular Powers* by *subjecting* it to any *Superiour Tribunal*; but hath left it as *absolute* and *unaccountable* as ever it was *before* it was subjected to his Empire. And thus having proved that Sovereign Princes are not *devested* of any *natural Right* of their Sovereignty by their *subjection* to the *Mediatorial Scepter* of our Saviour, I proceed in the

Second place, To shew what those *Ministries* are, which they are *obliged* to render to our Saviour by vertue of this their *subjection* to him. In general it is foretold, that upon their *Subjection* to
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Christ they should become *nursing Fathers* and *nursing Mothers* to his Church, Isa. 49. 23. that is, that they should tenderly *cherish, protect, and defend* it, and liberally minister to it whatsoever is necessary for its *support and preservation*; and to be sure Christ *expects* of them that they should accomplish this Prediction by doing all those *good Offices* to his Church which the relation of a *foster Father* or *Mother* imports: For when God *Predicts* any good thing of men, it is plain that he would have them *be* what he *foretels* they *shall be*; so that in this case the *Prophecie* carries *Precept* in it, and doth not only signify what *shall be*, but also what *ought* to be. When therefore God *Prophecies* of Kings that they shall be *nursing Fathers* to his Church, he doth as well declare what they *should be* as what they *shall be*; and so he *foretels* of them, and *commands* them in the same breath. If therefore we would know what those *Ministries* are, which Christ now *requires* Sovereign Powers to render to his Church, our best way will be to inquire what those *Duties* are which are *implied* in the relation of a *foster Father* to his *foster Child*. Now the *Duties* of this Relation may be all of them comprehended under these four particulars:

First,

First, To *protect* and *defend* it against *harms* and *injuries*.

Secondly, To *Cultivate* its manners with good *Precepts* and *Counsels*.

Thirdly, To *correct* and *chasten* its *faults* and *irregularities*.

Fourthly, To supply it with decent *Raiment* and convenient *Sustenance*, answerable to which Sovereign Powers being constituted by our Saviour the *foster Fathers* of his Church are by vertue of this Relation *obliged*.

I. To *protect* and *defend* it in the Profession and exercise of the true Religion.

II. To *fence* and *Cultivate* its peace and good Order, either by wholefom *Laws* of their *own*, or by permitting and requiring it to make good *Laws* for *it self*, and it need be in forcing them with *Civil Coercions*.

III. To *chasten* and *correct* the irregular and disorderly members of it.

IV. To make provision for the *Decency* of its Worship, and for the convenient *Maintenance* of its *Officers* and *Ministers*, which answers to the decent *Rayment* and convenient *Sustenance* with which the *Foster-Father* is oblig'd to supply his *Foster-Child*.

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These Particulars I shall but very briefly insist on, it being none of my Province to instruct Princes and Governors.

I. ONE of those *Ministries* which Princes by virtue of their *Subjection* to Christ, are *obliged* to render to his Church, is to *Protect* and *Defend* her in the Profession and Exercise of the *true Religion*, that is, not only to *permit* her openly to *Profess* the true Religion and to *perform* the publick *Offices* of it without disturbance or interruption, but also to *fence* her with *legal securities* and guard her with the *Temporal Sword* against the power and malice of such as would disturb and persecute her; and therefore Sovereign Powers are concerned above all things *impartially* to *inquire* and *studiously* to *examine* what the *true Religion* is, lest being imposed upon by false pretences, they *misemploy* that Power in the Patronage of *Error*, which was given 'em for the Protection of the *Truth*.

II. ANOTHER of those *Ministries* which Princes are *obliged*, by virtue of their *Subjection* to Christ, to render his Church, is to Fence and Cultivate its *Peace* and *good Order*, either by wholsom Laws of their *own*, or by permitting and requiring it when occasion requires to make
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good Laws for *it self*, and if need be, by enforcing 'em with *Civil Coercions*: for so when the Church was either broken by *Schisms* or corrupted by *Errors* and *disorderly Customs*; it was always the practice of *Christian Kings* and *Emperors*, even from the time that they became Christians to *restrain* and give a *check* to those *Divisions* and *Disorders*, either by their *own* Royal and Imperial *Edicts*, or by *convening* the Ecclesiastical *Governors* to *Councils*, there to consult and agree upon such good *Laws* and *expedients* as the present necessities of the Church required; and because these *Laws* being grounded upon more *Spiritual Authority* could as such be enforced by no other *Penalties* than *Spiritual*, which by bold and obstinate *Offenders* were frequently *despised* and *disregarded*, therefore those holy *Kings* and *Emperours* thought themselves *obliged*, as they were the *Ministers* of *Jesus*, to strengthen and reinforce 'em with *temporal Sanctions* and *Penalties*, by which means they became the *Laws* of the *Empire*, as well as of the *Church*: Of all which I have given sufficient *Instances*, and all this was no more than what they were *obliged* to by vertue of their *Subjection* to *Christ*; for being *subjetted* to him they are his *Vice-roys*

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roys in the World, and do Reign and Govern by *his* Authourity; and since *their* Authority is *his*, they must be *accountable* to him, if they do not imploy it for him in Ministring to the necessities of *his* Church and Kingdom; and therefore if when it is in their power to check a prevailing Schism or Corruption in the Church by wholsom *Laws* and *Edicts*, they refuse or neglect to do it, they must doubtless answer to him from whom they received their power, and who being himself the *Supreme Head* of the Church, hath constituted 'em *its Guardians* and *Nursing-Fathers*.

III. ANOTHER of those *Ministries* which Princes are *obliged* to render his Church is to Chasten and Correct the irregular and disorderly Members of it; for though there are Spiritual Rods and Corrections which Christ hath solely committed to the Spiritual Government, and which if men understood and considered the dire effects and consequences of 'em, are sufficient to restrain & keep in aw the most obstinate Offenders, yet when men are stupefied in sin and do feel nothing but only what pains or pleases their bodies, these Spiritual Corrections are insignificant to 'em, they being such as make no impression on their corporeal Senses; and so when
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men are hardened in *Schism* or *Hereſie*, to be ſure they will deſpiſe the Eccleſiaſtical Rods, as being confidently perſwaded that they cannot be juſtly applied to 'em, and that where they are applyed unjuſtly they are only ſo many Spiritual ſcare crows that can only threaten, but not hurt 'em; and therefore in theſe caſes the Secular Powers are obliged by vertue of their Subjection to Jeſus, to ſecond the *Spiritual* with the Temporal Rod, and to awe ſuch offenders with corporeal corrections as are fearleſs and inſenſible of the Cenſures of the Church. And conformable hereunto hath been the conſtant practice of all good Kings and Emperours, even from their firſt Converſion to Chriſtianity, as might eaſily be demonſtrated by innumerable Inſtances out of Eccleſiaſtical Hiſtory; for they not only made Laws inforc'd with *temporal* Penalties for the regulation of the *Clergy*, as well as *Lai-ty*, not only commanded and obliged their *Biſhops* in caſe of notorious neglect to execute the Church Cenſures on the Schiſmatical, Heretical and diſorderly of both ſorts; but when they found thoſe *Spiritual* Executions *ineffectual*, they very often ſeconded 'em with *temporal*, ſuch as pecuniary mulcts, Imprisonments and Banishments; and tho in the caſe of *error* and *false belief* they were

were always very tender and gentle, yet whenever they found men *basily propagating* their *Errors* into *Sects* and *Divisions*, to the disturbance of the Churches peace, they thought themselves obliged to restrain their petulancy with *temporal Chastisements*. And indeed as they are the Vice-roys of our Saviour they are *ex officio* the conservators of the peace of his Kingdom, and stand *obliged* to exert that Authority he hath divolved upon 'em in the defence of it *Unity* and *good Order*, which in many cases they can no otherwise do, but only by restraining the Schismatical and disorderly with the terrour of *temporal corrections*, so that as well in the Church as in the Civil State they are the *Ministers of God to us for our good*, and therefore if we *do that which is evil*, we have just cause to *be affraid*, for they bear *not the Sword in vain*, for they are the *Ministers of God, Revengers to execute wrath upon them that do evil*, Rom.13.14.

IV. And lastly, ANOTHER of those *Ministries* which Princes are *obliged* to render to Christ's Church by vertue of their subjection to him, is to make *good provision* for the *Decency* of its Worship, and for the *convenient maintenance* of its Officers and Ministers; to take care that
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it hath decent and commodious *places* set apart for the publick Celebration of its Worship, and that those *places* be supplied with such *Ornaments* and *Accommodations* as are futable to those *venerable Solemnities* that are to be performed in them; that so its Worship may not be exposed to *contempt* by the *slovenliness* and *Barbarity* of its outward appendages; and this is the *clothing* of the Church, which as it ought not on the one hand to be too *Pompous* and *Gaudy*, that being naturally apt to *distract* and *Carnalize* the minds of its *Votaries*, and to *divert* their attention from those *spiritual exercises*, wherein the *life* and *soul* of its Worship consists; so neither ought it on the other hand to be *sordid* and *nasty*, that being as naturally apt to *prejudice* and *distaste* men against it, and to create in their minds a *loathing* and *contempt* of it. Now the furnishing the Church with such decent *Places* and *Ornaments* of Worship, as do become the grave Solemnities of a *spiritual Religion*, being a matter of *Cost* and *Charge* must necessarily belong to the *Civil Powers* who alone can lay *Rates* upon the Subject, and have the sole *Command* and disposal of the *publick Purse*; and therefore by virtue of their *subjection* to Christ, they are
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obliged to take care that such Religious Places and Ornaments be provided as the Decency and convenience of his Worship do require. And then as for the Ministers and Officers of his Church they are under the same Obligation to take care, that they whose Office it is to serve at the Altar should live upon the Altar, and that according to the different stations and degrees wherein they are placed, that so they may neither be necessitated for a subsistence to involve themselves in secular affairs, and thereby to neglect their spiritual Calling, which is Burthen enough of all conscience for any one mans shoulders, nor be tempted to base Compliances with the Lusts of men and the Iniquities of times for a maintenance; and that so Religion it self may not be exposed to contempt through their wretched Poverty and indigence who are the Ministers of it, and who for want of a fair and honourable subsistence can never obtain Credit and Authority enough to do any considerable good in the World. And this is the food and sustenance of the Church, without which it cannot long flourish either in true Knowledge, or true Piety, but must insensibly wither away, and degenerate into Barbarity and Ignorance. And accordingly,

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if you consult Ecclesiastical History you will find that it was ever the practice of *Pious* Princes and Emperours to take care both for the erecting of *decent* and *convenient Churches* in all parts of their Dominions for the Celebration of Divine Worship, and to furnish them with all the *decent Accommodations* and *Ornaments* that were proper thereunto, and also for the endowing the Bishops and Pastors of the Church with such *honourable Subsistences* as becomes the Port and Dignity of their several *Orders* and *Offices*; in which they did no more than what they stood *obliged* to, as they were the *Viceroy*s of Jesus, and the *foster Fathers* of his Church, by vertue of which Relation to it they are bound in *duty* to supply it with decent *Raiment* and convenient *Food*. And now having explained the *subjection* of the Sovereign Powers of the Earth to our Lord and Saviour, and shewn *what* those *Ministries* are which they are *obliged* to render to him in his Kingdom, I proceed to the

FOURTH and last sort of his *Ministers*, by which he governs his Kingdom, *viz.* the *Spiritual* or *Ecclesiastical Governours*, in treating of which I shall endeavour these three things:

First,

First, To shew that Christ hath created a *spiritual Government* to minister to him in his Church.

Secondly, To shew that this *spiritual Government* is *Episcopal*.

Thirdly, To shew what are the proper *Ministries* of this *Episcopal Government*.

I. THAT Christ hath created a *spiritual Government* in his Church. And indeed, supposing the Church to be a *regular* and *formed Society*, subsisting of itself, *distinct* from all other Societies, it must necessarily have a *distinct Government* in it, because *Government* is essentially included in the very notion of all *regular Society*, which without *Rule* and *Subjection* is not a *formed Society*, but a confused *multitude*; for what else do we mean by a *Humane Society*, but only such a company of men *united* together by such and such *Laws* and *Regulations*? But how can any company of men be *united* by *Laws*, without having in it some *Governing Power* to *rule* by those *Laws*, and exact *obedience* to them? So that we may as well suppose a compleat *Body* without a *Head*, as a *Regular Society* without a *Government*. Now that the Church is a *Regular Society*, utterly *distinct* from all

Civil Society, is as evident as the truth of *Christianity*, which all along declares and Recognizes the *Law* or *Covenant* upon which it is founded, and by which it is united, to be *Divine*, and consequently to be *superiour* to, and *independent* upon all *Civil Laws*; and if that which constitutes the Church be *Divine* Law and not *Civil*, then the Constitution of the Church must be *Divine* and not *Civil*: for that which makes us *Christians*, at the same time makes us *parts* of the *Christian Church*; and that which makes all the *parts* of the Church makes the Church *it self*; which is nothing but the *whole*, or *Collection* of all the *parts* together; and therefore as we are not made *Christians*, so neither are we made a *Christian Church* by the *Laws* of the *Commonwealth*, but by the *Laws* and *Constitutions* of our *Saviour*, which were promulgated to the World long *before* there were any *Laws* of the *Commonwealth* to found a *Christian Church* on; for there was a *Christian Church* for three hundred years together *before* ever it had the least favour or protection from the *Laws* of *Nations*. In all which time it subsisted *apart* from all other *Societies*, and was as much a *Church* or *Christian Society* as it is now; and as

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it is now it is only a continued *Succession* of that *Primitive Church*, and therefore, as to the Constitution of it, must necessarily be as *distinct* now from all other Societies, as it was *then*, when it subsisted not only *apart from*, but *against* the Laws and Edicts of all other Societies in the World; in short therefore, since the Church of Christ is founded on a *Charter*, and *incorporated* by a *Law* that is utterly *distinct* from the Charters and Laws of all *Civil Societies*, it hence necessarily follows, that it self is a *distinct Society* from them all; because that which *individuates* any Society, or makes it a *distinct* body from all other Societies, is the *Charter* or *Law* upon which it founded; and accordingly our Saviour tells *Pilate* when he asked him whether he was a *King*, that he was a *King* indeed, but that *his Kingdom was not of this world*, Joh. 18. 36. *i. e.* though my Kingdom be *in* this World, yet is it not of the World; for neither are the *Laws* of it *Humane* but *Divine*, nor the *powers* of it *external* but *invisible*, nor the *Rewards* and *Punishments* of it *temporal* but *Spiritual* and *eternal*.

FROM the whole therefore these two things are evident;

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First,

FIRſt, THAT Government is Eſſential to formed and regular Societies.

Secondly, THAT the Church of Chriſt is in the Nature and Conſtitution of it a formed and regular Society; diſtinct from all other Societies: from both which it neceſſarily followeth, that it muſt have a diſtinct Government included in the very eſſence and being of it. And accordingly in the New Teſtament beſides the Civil Magiſtrates, we frequently read of Spiritual and Eccleſiaſtical Governors, ſo Heb. 13. 17. there is mention made of the Rulers that watch for our ſouls, and a ſtrict injunction to obey and ſubmit our ſelves to 'em; and ſo again in the 7th. and 24th. Verſes, and in 1 Tim. 5. 17. the Apoſtle ſpeaks of the Elders that Rule well who are to be accounted worthy of double Honour. And indeed the Greek Word ἐπίσκοπος; which ſignifies a Biſhop or Overſeer, doth in Scripture always import, a Ruler or Governor: Vid. Hammond, Acts 1. Note 1. and therefore being applied, as it is frequently in the New Teſtament, to a certain Order of Men in the Chriſtian Church, it muſt neceſſarily denote 'em to be the Rulers and Governors of it; and this power to ἐπιſκοπεῖν i. e. Overſee, and Rule and Govern the Church was derived to 'em from Chriſt the Supreme Biſhop

Bishop of our Souls, even by that Commission he gave 'em, John 20. 21. *As the Father hath sent me so send I you*, i. e. so I Commission you with the *same* Authority in kind to *Teach* and *Govern* in my Kingdom, as I my self have received from the Father; and accordingly as Christ is called the *Pastor* or *Shepherd*, which name imports Authority to *Govern* his Flock (for so to feed and to rule are of the same significancy in *Psalms* 78. 72. and *Philo* tells us, οὐ δὲ ποιμαίνοντες ἀρχόντων ἐν γαργύρῳ ἐκπορεύονται διδάσκοντες, i. e. that the name of *Shepherds* implied *Ruling* and *Governing* Power) so they who were sent and Commission'd by our Saviour are stil'd ἐκκλησιαστικοὶ ἐπίσκοποι the *Bishops* and *Overseers* or *Shepherds* in the Flock, to feed the Church of God, Acts 20. 28. and they are elsewhere commanded to feed the Flock of God and to take the oversight thereof, 1 Pet. 5. 2. And as they are called the *Shepherds* of Christ's Flock, so they are also the *Stewards* of his Family, and as such they are constituted by him the *Rulers* of his Household, to give them their portion of meat in due Season, Luke 12. 42. and, elsewhere they are called *Governments* or *Governors*, the *Abstract*, as it is very usual in Scripture being put for the *Concrete*; 1 Cor. 12. 28. and their *Authority*

ity is said to be given from the Lord, 2 Cor. 10. 8. and they are said to be our Rulers in the Lord, i. e. by the Lords Commission and Authority, 1 Thes. 5. 12. and as such they are commanded to Rule with diligence, Rom. 12. 8. from all which it is abundantly evident that the Church of Christ is a formed Society subsisting of it self, distinct from all other Societies, under a distinct Rule and Government. But this I shall make yet more fully appear, when I come to treat of the several Ministries which the Governors of the Church of Christ are obliged to render him,

I proceed therefore at present to the Second thing proposed, which was to enquire into the nature of this Government and shew that it is not Presbyterial, i. e. that it is not seated in an Equality or Parity of Church-Officers among themselves, but that it is Episcopal, i. e. subjected in a superiour Order of Church-Officers, viz. those whom we call Bishops, to whom the other Orders, viz. of Presbyters and Deacons are subject and subordinate, or that the Government of the Church is by Bishops presiding, ex Officio, over the Presbyters and Deacons, and not by an equality of Presbyters. And this with all possible brevity I shall endeavour to prove,

First,

First, FROM the *Institution* of our Saviour.

Secondly, FROM the practice of the Holy Apostles.

Thirdly, FROM the punctual conformity of the *Primitive Church* to both.

Fourthly, FROM our Saviours declared allowance and approbation of the *Primitive practice* in this matter.

I. THAT the *Government* of the Church of Christ is *Episcopal*, is evident from the *Institution* of our Saviour, who in his lifetime instituted two *distinct Orders* of Ecclesiastical Ministers, the one superiour to the other, viz. that of the twelve *Apostles* and that of the 70 or 72 *Disciples*; for that these two were of *distinct Orders*, is evident from their being always distinguished from one another and mentioned apart by different *names* and in different *Ranks* and *Classes*; for to what purpose should the Scripture mention the 12 and the 70 so *distinctly* as it every wheredoth, if there were not some distinction in their *Office* and *Employment*, for in *Luke 6. 13.* we are told that Christ *called unto him his Disciples, and of them he chose twelve, whom also he named Apostles*, and *Mark 3. 13, 14.* it is said that *he called unto him whom he would*, that is, of his *Disciples* and *ordained twelve*

twelve that they should be with him and that he might send 'em forth to Preach, and what less can this imply than that the twelve were separated by this Call and Ordination of Christ to some distinct Office and employment from the rest of the Disciples. And that the Office of the twelve was Superiour to that of the seventy, is evident not only from their being still placed first in the Catalogues of Ecclesiastical Officers, see Eph. 4. 11. 1 Cor. 12. 28. in the latter of which we are told that God constituted in the Church, first Apostles wherein the primary is attributed to the Apostolical Office; and not only from the particular care which Christ took of these twelve above the rest of his Disciples both in praying for and instructing 'em, of which there are a great many notorious instances in the Gospels, but also from hence that their immediate Successors were for the most part Chosen out of the seventy; for so Simeon the Son of Cleophas Succeeded St. James at Jerusalem, Philip St. Paul at Casarea, Clement St. Peter at Rome, and divers others of the seventy according to Dorotheus, Eusebius and others of the Fathers Succeeded the Apostles after their death in the Government of their several Churches, and Matthias, who as Eusebius
Epiphanius

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Epiphanius and *St. Jerom* affirm, was one of the seventy that was *Chosen* and *Ordained* by the other Apostles to *succeed* *Judas* in the Apostolate, *Acts* 1. 26. from whence it is evident that the Apostles were *superior* to the seventy, otherwise it would have been no *advancement* to the seventy to *succeed* 'em; for all that *Superiority* which they acquired by their *Succession*, must necessarily be *inherent* in the *Apostles* before they succeeded 'em; else how can they be said to *succeed* 'em in it? and if we suppose 'em to be *equal* with the Apostles in *Office* before they succeeded 'em, it is nonsense to say they *succeeded* 'em; for how can a man be said to *succeed* another in any *Office* who is actually vested with the *same Office* before he succeeds him. If therefore the seventy received no *more* power after the Apostles, than they had under 'em, they were *as much* Apostles before they succeeded 'em, as after; but if they did receive *more* power, then the *Apostles* to whom they succeeded had *more* power than *they* before they received it, and consequently were *their Superiours*, because a man can *receive* no more power by *succeeding* another in any *Office*, than he to whom he succeeds had before, by *virtue* of the *same Office*. By all which it is
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most evident, that by the *Institution* of our Saviour the *Apostles* were *superiour* to the *seventy*, and yet it is as evident that the *seventy* were *Ecclesiastical Ministers*, as well as they; for in *Luke 10. 1.* we are told that *after these things the Lord appointed other seventy also and sent 'em two and two before his face*, that is, to Preach his Gospel, and that by this Mission of his they were *authorized* to be the *Ministers* of Religion, is evident from what he tells 'em Verse 16. *he that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me*; from whence it is plain that they were *his Authorized Ministers*, even as he was *Gods*, because as the despising of *him* was a despising of *God*, by whom he was sent; so the despising of *them* was a despising of *Christ*, by whom *they* were sent; and accordingly by vertue of this Mission we find 'em acting as *Authorized Ministers* of the Gospel; for so *Ananias*, who was one of 'em, Baptized *Saul*, *Acts 9. 18.* and *Philip* who was another Preached and Baptized at *Samarina*, *Acts 8. 5.*

So that here are plainly *two* sorts of *Ecclesiastical Officers*, the one *superiour* to the other, of our Saviours *own Institution* and *appointment*, and therefore if *his institution* be still valid, there must still be a
superiority

superiority and subordination between the Officers and Ministers of his Church, and consequently the Government thereof must still be *Episcopal*, i. e. by some *superiour Officers* presiding and superintending over other *inferiour ones*. I know it is objected that *this superiority* of the Apostles over the seventy was only in *Office* but not in *Power* or *Jurisdiction*; but since it is the *Office* that is the immediate Subject of the *Power* belonging to it, I would fain know, whether *superiority of Office* must not necessarily include *superiority in power*; for *Office* without *Power* is an empty name that signifies nothing, and every degree of *superiority of Office* must be accompanied with *Power* to exert it self in Acts of *superiority*; otherwise 'twill be utterly in vain and to no purpose. So that either the *superiority* of the Apostolick *Office* over other Church-Offices must be void and insignificant, or it must have a proportionable *superiority of power* over 'em inseparably *inherent* in it. But it is farther objected, that supposing the Apostolate to be *superiour* to the other Ecclesiastical Orders in *Power* and *Office*, yet it was but *temporary*, it being instituted by our Saviour in subservience to the *present exigence* and *necessity* of things, without any intention of deriving

deriving it down to the Church in a continued *Succession*. To which I answer in short, that this is said without so much as a plausible colour of reason; for they allow both that our Saviour *instituted* this Office, and that in his institution he never gave the least intimation to the World that he *intended* it only for a certain season. Now if men will presume to declare Christs *Institutions* *Temporary*, without producing the *least intimation* of his will, that he so designed 'em, they may with the same warrant repeal all the *Institutions* of Christianity; and even the two *Sacraments* will lye as much at their mercy as the Institution of the *Apostolick Order*, which unless they can prove it repealed by the same authority which established it, will be sufficient to prescribe to all *Ages* and *Nations*; for the *obligations* of divine Commands are *dissolvable* only by divine countermands; and for men to declare any divine Institution void before God hath so declared it; is to *over-rule* the Will of God by their own arrogant *Presumptions*, for though the *matter* of the Institution be mutable in it *self*, yet the *form* and *obligation* of it is mutable only by the authority which *made* it; and therefore though God hath not declared that he instituted it for

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perpetuity, yet till he declares the contrary, it must bind for perpetuity; especially if the reason of the institution of it be not apparently altered, which cannot be pretended in the case under debate, there being the very same reasons for a superiority and subordination betwix Ecclesiastick Officers now, as there was when our Saviour first appointed and instituted it. Until therefore they can shew either that the reason of the institution is ceast, or that the institution it self is repeal'd by some other Law; neither of which was ever yet pretended, they may as reasonably dispence with most of the precepts of the Gospel (which are no more declared perpetual than this) as with this of superiority and subjection among the Ecclesiastical Orders, which is the proper form of the Episcopal Government.

II. THAT the true Government of the Church is Episcopal, is evident also from the Practice of the holy Apostles, who pursuant to the institution of our Saviour, did not only exercise that superiority in their own persons which their Office gave 'em over their inferiour Clergy, but also derived it down with their Office to their Successors, which is a plain argument that they looked upon our Saviours institution
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of this superiour Office of the Apostolate, not as a *temporary expedient*, but as a *standing form* of Ecclesiastical Government, to be handed down to all *succeeding Generations*: for though during our Saviours abode upon Earth and sometime after his ascension into Heaven, the number of the Apostles was confined to *twelve*, yet when afterwards, through their Ministry the Church was spread and dilated not only through *Judea*, but into the *Gentile Nations*, they added to their number several *other Apostles* to whom they communicated the *same Office and Degree* of superiority over the other Clergy, that our blessed Saviour had communicated to *them*, for so *Enf. lib. I. c. II.* ἐν ᾧ καὶ τῆς καὶ μὴ μόνον τῶν δωδεκά, ἀλλὰ καὶ ὅσων ὑπαρχάντων Ἀποστόλων, i. e. besides the twelve there were many *other Apostles* in that Age after the similitude of the *twelve*; and of the truth of this I shall give three or four instances.

THE first is that of *St. James* of *Jerusalem*, the Brother of *Jesus*, who though he was none of the *Twelve*, (for in that number there were but *two Jameses*, viz. the Son of *Alpheus*, and the Son of *Zebedee*, neither of which was he, whom *St. Paul* calls the *Lords Brother*, and *St. Paul* reckons him apart from the *Twelve*,

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Twelve, 1 Cor. 15. 5, 6, 7.) is yet stiled an Apostle by St. Paul, Gal. 1. 19. but other Apostles saw I none save James the Lords Brother. And St. Jerom in his Comment on *Isaiab* stiles James the thirteenth Apostle, that is, the first that was made an Apostle after the Twelve, and that he was not merely a nominal Apostle, but actually endowed with Apostolical Power and Superiority, is evident both from Scripture and the unanimous consent of Ecclesiastical History: from Scripture it is evident that this James was a man of great Eminence in the Church of Jerusalem; for in the first Council that was held there we find him giving a discisive Sentence in the matter of Circumcision, *Acts* 15. for after there had been much disputing, ver. 7. and St. Peter, and St. Paul, and St. Barnabas had declared their Judgment in the case, ver. 7. 13. St. James after a short Preface thus delivers himself, *Wherefore my Sentence is that we trouble not them which from among the Gentiles are turned unto God*, and this Sentence of his determines the Controversie, and puts a final end to all farther debate, which plainly argues his great authority and preheminance in that place. Again, *Acts* 21. 17, 18. we are told, that

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when St. Paul and his company were come to Jerusalem, the Brethren received him gladly, and that the next day following Paul went in with them unto James, and all the Elders were present. Now for what other reason should Paul go in to James more especially, or upon what other account should all the Elders be present with James, but that he was a person of the greatest note and figure in the Church of Jerusalem, and for the same reason in all probability St. Paul mentions James before Peter and John, discoursing of a meeting he had with them at Jerusalem, Gal. 2. 9. because though Peter and John were two of the Principal of the twelve Apostles, and St. James was not so much as one of that number, yet in the Church of Jerusalem he had the Priority of them both; now considering that St. James is called an Apostle, and considering the Preference he had in all these instances above the other Apostles at Jerusalem, it is at least highly probable that he was peculiarly the Apostle of the Church of Jerusalem; but if to all this evidence we add the most early Testimonies of Christian Antiquity, we shall advance the Probability to a Demonstration; for by the unanimous consent of all Ecclesiastical Writers St. James was the
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first Bishop of *Jerusalem*, for so *Hegeſippus*, who lived very near the times of the Apostles, tells us, that *James* the Brother of our Lord, called by all men *the Just*, received the Church of *Jerusalem* from the Apostles, *vid. Euseb. lib. 2. c. 23.* so also *St. Clement*, as he is quoted by the same Author, *lib. 2. c. 1.* tells us, that *Peter, James, and John*, after the Assumption of Christ, as being the men that were most in favour with him, did not contend for the Honour, but chose *James* the Just to be Bishop of *Jerusalem*; and in the *Apostolical Constitutions* that pass under the name of *St. Clement*, (which though not so ancient as is pretended, yet are doubtless of very early Antiquity) the Apostles are brought in thus speaking, *Concerning those that were ordained by us Bishops in our life time, we signifie to you that they were these, James the Brother of our Lord was Ordained by us Bishop of Jerusalem, &c.* so also *St. Jerom, de script. Eccles.* tells us, that *St. James*, immediately after the Passion of our Lord, was ordained Bishop of *Jerusalem* by the Apostles. And *St. Cyril*, who was afterwards Bishop of that Church, and therefore a most Authentick Witness of the Records of it, calls *St. James* the first Bishop of that Diocess,

Catech. 16. To all which we have the concurrent Testimonies of *St. Austin*, *St. Chrysostom*, *Epiphanius*, *St. Ambrose*, and a great many others; and *St. Ignatius* himself, who was an *immediate Disciple* of the Apostles, makes *St. Stephen* to be a Deacon of *St. James*, *Ep. ad Trall.* and therefore since *Stephen* was a Deacon of the Church of *Jerusalem*, *St. James*, whose Deacon he was, must necessarily be the Bishop of it.

UPON this account therefore *St. James* is called an *Apostle* in Scripture, because by being Ordained by the Apostles Bishop of *Jerusalem* he had the *Apostolick Power* and *Authority* conferred on him, for since it is apparent he was none of the Twelve, to whom the Apostleship was at *first* confined, he could no otherwise become an *Apostle*, than by deriving the Apostleship from some of the *Twelve*, and therefore since that Apostleship, which he derived from the Twelve, was only *Episcopal Superiority* over the Church of *Jerusalem*, it hence necessarily follows that the *Episcopacy* was the *Apostleship* derived and communicated from the Primitive Apostles.

THE second Instance of the Apostles Communicating their Apostolick Superiority to others is *Epaphroditus*, who
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in *Phil. 2. 25.* is stiled the *Apostle* of the *Philippians*, But I suppose it necessary to send to you *Epaphroditus* my Brother and companion in labour, and fellow souldier, ὑμῶν ὁ Ἀπόστολος, but your *Apostle*: for so *St. Jerom Com. Gal. 1. 19.* *Paulatim tempore precedente* & alii ab his quos Dominus elegerat. *Ordinati sunt Apostoli sicut ille ad Philippenses sermo declarat dicens necessarium existimavi Epaphroditum, &c.* i. e. by degrees in process of time others were ordained *Apostles* by those whom our Lord had chosen, as that passage to the *Philippians* shews, I thought it necessary to send unto you *Epaphroditus* your *Apostle*. And *Theodoret* upon the place gives this reason why he is here called the *Apostle* of the *Philippians*; ἡ ἐπισκοπικὴν οἰκονομίαν ἐπετίσθη, ἔχων ἐπισκοπικὴν ἐξουσίαν, i. e. he was intrusted with Episcopal Government as being their Bishop; so that here you see *Epaphroditus* is made an *Apostle* by the *Apostles*, and his *Apostleship* consists in being made *Bishop* of *Philippi*.

A third instance is that of *Titus* and some others with him, *2 Cor. 8. 23.* Whether any do inquire of *Titus* he is my partner and fellow helper concerning you: or our Brethren be inquired of, they

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are Ἀπόστολοι ἐκκλησιῶν, the Apostles of the Churches, and the glory of Christ, where it is plain they are not called the Apostles of the Churches merely as they were the Messengers of the liberality of the Churches of Macedonia, for it was not those Churches but St. Paul that sent them, *vers. 22.* and therefore since they were not Apostles in relation to those Churches whose liberality they carried, it must be in relation to some particular Churches over which they had Apostolical Authority; and that Titus had this Authority over the Church of Crete, is evident both from St. Pauls Epistle to him, and from Primitive Antiquity: As for St. Pauls Epistle, there are fundry passages in it, which plainly speak him to be vested with Apostolical Superiority over that Church; so Chap. 1. *ver. 5.* For this cause left I thee in Crete that thou shouldst set things in order that are wanting, and ordain Elders in every City as I have appointed thee. For in the first place, St. Paul here gives him the supreme judgment of things that were wanting, with an absolute power to reform and correct them; which is a plain demonstration of his Superiority in that Church. Secondly, he Authorizes him to ordain Elders in every City, and whether these

these Elders were *Bishops* or *Presbyters* is of very little consequence as to the present debate; for first it is of undoubted certainty that there were *Presbyters* in the Church of *Creet*, before *Titus* was left there by the Apostle; and secondly, it is as evident that those *Presbyters* had no Power to ordain Elders in every City, as *Titus* had; for if they had, what needed *St. Paul* to have left *Titus* there for that purpose? What need he have left *Titus* there with a new power to do that which the *Presbyters* before him had sufficient power to do? For if the *Presbyters* had before the power of Ordination in them, this new power of *Titus's* would have been not only in vain, but mischievous; it would have look'd like an invasion of the Power of the *Presbyters*, for *St. Paul* to restrain Ordination to *Titus*, if before him it had been common to the whole *Presbytery*; and upon that account have rather proved an occasion of strife and contention than an expedient of peace and good order. From hence therefore it is evident, that *Titus* had a Power in the Church of *Creet* which the *Presbyters* there before him had not, and this Power of his extended not only to the establishment of good Order and the Ordaining of Elders, but

also to rebuking with all authority, i. e. correcting obstinate offenders with the spiritual Rod of Excommunication, c. 2. v. 15. and taking cognisance of Heretical Pravity, so as first to admonish Hereticks, and in case of Pertinacy to reject them from the Communion of the Church, c. 3. v. 10. from all which it is evident that this Apostolate of Titus consisted in his Ecclesiastical Superiority, which was the very same in the Church of Crete that the first Apostles themselves had in the several Churches that were planted by them. And accordingly he is declared by the concurrent Testimony of all Antiquity to be the first Bishop of that Church; so Euseb. l. 3. c. 4. affirms him, *ἡ δὲ ἐκκλησία ἐκείνη ἐπὶ αὐτῷ εἰληχέναι*, to have received Episcopal Authority over the Churches of Crete. So also Theodoret. in Argum. Ep. ad Tit. tells us, that he was ordained by St. Paul Bishop of Crete, and so also St. Chrysostom, St. Jerom, and St. Ambrose, and several others of the Fathers and Ecclesiastical Writers. This Episcopal Authority therefore which St. Paul gave Titus over the Church of Crete is another plain instance of the Apostles making Apostles, or deriving to others their Apostolick Power and Superiority over particular Churches.

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The fourth and last Instance I shall give is that of *Timothy*, who as it appears by *St. Paul's* Epistles to him, had *Episcopal* Authority over the Church of *Ephesus*; and this not only over the *Laity* to command and teach 'em, 1 *Tim.* 4. 11. to receive Widows into the Churches Service or reject and refuse 'em, 1 *Tim.* 5. 4. 9. 16. and to oblige the Women to go modestly in their Apparel and keep silence in the Church, 1 *Tim.* 2. 11, 12. but also over the *Clergy*, to take care that suitable provision should be made for 'em, 1 *Tim.* 5. 17. that none should be admitted a Deacon till after competent trial, nor Ordained an Elder, till after he had well acquitted himself in the Deaconship, 1 *Tim.* 3. 10. 13. to exercise Ecclesiastical Jurisdiction over 'em, to receive Accusations against 'em, and if he found 'em guilty to put 'em to open shame, 1 *Tim.* 5. 19, 20. and *St. Paul* charges him to exercise this his Jurisdiction *without preferring one before another, and without partiality, ibid.* Vers. 21. which if he had no Jurisdiction over 'em, had been very impertinent; and as he had jurisdiction over the *Clergy* *concredited* to him, so had he also the Authority of *Ordaining* 'em; for the due exercise of which *St. Paul* gives him that necessary

cessary rule, 1 *Tim.* 5. 22. *Lay hands suddenly on no man, neither be partaker of other mens sins.* And that this Authority, of his in the *Ephesian Church* over both the *Laity* and *Clergy* was given him by *St. Paul* for a *standing form of Government* there, is evident from hence, because it was conferred on him *after the Presbytery* was formed and settled in that Church; for in planting and cultivating this *large and populous Church* which extended it self over all the *Proconsular Asia*, *St. Paul* had laboured for three years together with incredible diligence; which is a much longer time than he spent in any other Church, and therefore by this time to be sure he had not only constituted a *Presbytery* in it, as he did in all other Churches, *Acts* 14. 23. but also reduced it to much greater perfection than any other, that so in the constitution of it it might be a pattern to all other Churches; and if so, then to be sure the Government which he had now at last established in it was such as he intended should continue, viz. by a *single Person* presiding over both *Clergy* and *Laity*. And that de facto it was so, we have not only the Authority of *St. Pauls* Epistles to *Timothy*, but also the concurrent Testimony of all Ecclesiastical Antiquity; for so *Euseb.* Eccles. Hist. lib. 3. c. 4. tells us he was the first Bishop of

of the Province or Diocess of Ephesus and the Anonymous Author of his life in Photius that he was the first that acted as Bishop in Ephesus and that he was Ordained and Enthroned Bishop of the Metropolis of Ephesus by the great S. Paul, and in the Council of Chalcedon twenty seven Bishops are said to have succeeded in that Chair from Timothy who was the first, and St. Chrysostom Hom. 15. in 1 Tim. 5. 19. tells us that it is manifest Timothy was intrusted with a Church, or rather with a whole Nation, viz. that of Asia, upon which account he is stiled by Theodoret in 1 Tim. 3. 1. Ἀποστόλος πρὸς τοῦς Ἀσιατικούς, Timothy the Apostle of the Asiatics, and to name no more of the great numbers of Authorities that might be cited in the Apostolical Constitutions we are expressly told, that he was Ordained Bishop of Ephesus by St. Paul. This therefore is another evident instance of the Apostles deriving down their Apostolick Authority. Other instances might be given, but these are sufficient to shew that the Apostles did not look upon our Saviours institution of a superiour Order of Ecclesiastical Officers, as a temporary thing that was to expire with 'em, but as a standing Model of Ecclesiastical Government, since they derived to others that superiority over the Churches of Christ which he communicated

ted to *them*. For from all these instances it is most evident, both that the *Apostolical Office* did not expire with the Twelve but was *transferred* by 'em to *others*, and that that which is now called the *Episcopacy* was nothing else but the *Apostolical Office* derived from the *Apostles* to their *successors*: for in the *Primitive Language* of the Church, *Bishops* are generally stiled *Apostles*; for which no other reason can be assigned but that they *succeeded* in the *Apostolical superiority*. Thus, as hath been shewn before, *St. James, Epaphroditus, Titus, and Timothy* are stiled *Apostles* in Scripture, and by the *Primitive Writers* *Clemens Bishop of Rome* who was a Disciple of the *Apostles* is called Ἀπόστολος Κλήμης i. e. *Clemens the Apostle*, vid. *Clem. Alexand. Strom. lib. 4.* and *Ignatius Bishop of Antioch*, Ἀπόστολος & Ἐπίσκοπος *Apostle and Bishop* by *S. Chrysostom*, and *Thaddeus* who was sent by *St. Thomas* to the Prince of *Edessa* Ἀπόστολος θαδδαῖος by *Eusebius*, and so are also *St. Mark* and *St. Luke* by *Epiphanius*; and *Theodoret* lays it down for a general rule, τὲς δὲ νῦν καλούμεν ἐπισκόπους, Ἀποστόλους ὠνόμαζον τὴ δὲ χεῖρα πατριάρχου τὸ μὲν τῆς Ἀποστολῆς ὄνομα τοῖς ἀληθῶς Ἀποστόλοις κατέλιπον, τὴν δὲ τῆς Ἐπισκοπῆς πατριάρχῳ τοῖς πάλαι καλούμενοι Ἀποστόλοις

Ἀποστόλοις ἐπίθετον, i. e. those whom we now call *Bishops* were anciently called *Apostles*; but in process of time the name of *Apostle* was left to them who were more strictly *Apostles* (viz. the *Twelve*) and the name of *Bishop* was restrained to those who were anciently called *Apostles*. If therefore the practice of the *Apostles*, proceeding upon the express institution of our *Saviour*, be sufficient to found a *Divine Right*, we have this you see to plead for a *superiority* and *subordination* of Ecclesiastical Offices; since the *Apostles* did not only Ordain *Presbyters* and *Deacons* in the several Churches they planted, but also *Apostles* or *Bishops* to preside over 'em; and if their Ordaining of *Presbyters* be an argument of the *perpetuity* of the Office of a *Presbyter* (as the *Presbyterians* themselves contend it is) why should not their Ordaining *Bishops* also be as good an Argument of the *perpetuity* of the Office of a *Bishop*? If either be perpetual, why not both? if not both, why either? and how can we argue a *perpetual power* of Ordination in the Church from the Ordination of *Timothy* and *Titus* for instance (as the *Presbyterians* do, *Vide Jus Divin.* p. 159, 167.) if the Office they were Ordained to were not *perpetual*, and if it were *perpetual*, then so is *Episcopacy*, which is in
nothing

nothing different from that which they exercised in their Churches.

III. THAT the true Government of the Church is *Episcopal*, is evident also from the *Universal Conformity* of the *Primitive Church* thereunto. It is objected by the Adversaries of the *Episcopal Government*, that tho our Saviour indeed Instituted a *superiour Order* of Church-Officers, viz. his *Twelve Apostles* to preceed over the rest and Govern his Church, yet this was an *extraordinary Commission* which he never intended they should *derive* down to the Church as a *perpetual Model* of Government, but was *limited* to the persons of the *Apostles*, and was to expire with 'em. Now that it was *not* limited to the persons of the *Apostles* is evident, since as it hath been shewn before, the Apostles *derived* it to *others*; which they could not have done without *violating* their trust and *exceeding* the bounds of their *Commission*, had it been *appropriated* to their persons, so that it must be allowed either that they proceeded *irregularly* in *transferring* their superiority to others; or that their *Commission* *did* impower 'em to *transfer* it; and therefore if it appear not only that they *might transfer* it to *some* for the Government of *some Churches*,
by

by vertue of their *Commission* (of which the above-cited instances are a full demonstration) but also that they Universally transferred it to others for the Government of all other Churches, then it is certain that either they *mistook* the intent of our Saviours Commission, or the intent of it was to empower 'em to transfer it universally as a *standing and perpetual Form of Ecclesiastical Government*; in short, if they understood the *intendment* of their own Commission (as to be sure they did being guided by the Spirit into all Truth) to be sure they would never have communicated their *Apostolick Superiority* to any, had it not been our Saviours intention when he Commissioned 'em to Authorize 'em so to do; and for the same reason be sure that so far forth as they *did* communicate it, it was our Saviours intention that they *should*, now, as was shewn before, to some they did communicate it for the Government of some Churches, as to *Timothy and Titus* for instance, for the Government of the Churches of *Ephesus and Crete*; from whence it is evident that it was our Saviours intention that they should communicate it to some; and for the same reason if it be made appear, that they did communicate it *universally* for the Government of

all

all other Churches, it will necessarily follow, that it was our Saviours intention they should communicate it as an universal form of Church-Government. Now whether they did communicate it universally or no, is a question about matter of Fact, and as such, is decidable only by the Testimony of the most competent witnesses, and the most competent witness, in this case, is the Christian Church in the Ages next succeeding the Apostles, which Church attests with one universal consent the universal derivation of a Superiour Order of Ecclesiastick Officers from the Apostles to preside over the Churches of Christ. And some Christian Writers we have who were living in the very days of the Apostles, and were their immediate Scholars and Disciples; others again, who lived in their days and were their Disciples, who lived in the Apostles; and others who immediately succeeded these: from all which we have ample Testimonies of the continued Succession of this superiour Order, even from the Apostles to whom our Saviour first derived it. Out of all which I shall only produce some few instances out of an infinite number that might be given. Of the first sort are St. Clement Bishop of Rome, and St. Ignatius Bishop of Antioch. St. Clement, who

as *Irenaeus* tells us, saw the *Apostles*, and conversed familiarly with 'em, makes mention in his *Epistle* to the *Corinthians* of three Orders of Ecclesiastical Officers in his time, whom he calls *the High Priest, the Priests, and the Levites*, which words can be no otherwise understood than of the *Bishop, Presbyter* and the *Deacons*: *S. Ignatius* who was the Disciple of *St. Peter* and in his life-time Bishop of *Antioch* is so full and express in all those six *Epistles* he wrote on the way to his Martyrdom, for the derivation of this *superiour Order* from the *Apostles*, that the adversaries of this Order have no other way to evade him but by condemning those *Epistles* for *Counterfeits*; from which injurious sentence they have of late been so triumphantly vindicated by a *Learned Pen* of our own, that I dare say no man of Learning for the future will so far expose the Reputation of his *Understanding* and *Modesty* as to call 'em in question again. Now in all these *Epistles* the holy Martyr not only distinguishes the Clergy into *Bishops, Presbyters* and *Deacons*, but strictly enjoins the two latter as well as the *Laicks* to be *Dutiful* and *Obedient* to the former; and particularly in his *Epistle* to the *Trallians*, what is the *Bishop*, saith he, but he that hath all *Autho-*

rity and Power, what is the Presbytery
 but a sacred Constitution of Counsellours
 and Assessors to the Bishop, what are
 the Deacons but imitators of Christ, and
 Ministers to the Bishop as he was to the Fa-
 ther, and as he every where enjoyns
 obedience to the Bishops as to the supreme
 Order in the Church of Christ, so in the
 beginning of his Epistle to the Philadel-
 phians he tells them, that so many as belong
 to Christ are united to the Bishop, and that
 so many as depart from him and his Com-
 munion, and associate themselves with the
 accursed shall be cut off with them. And in
 his Epistle to the Magnesians he tells them,
 that it highly became them to obey their
 Bishop, and not to contradict him in any
 thing, for it is a terrible thing to contradict
 him, because in so doing you do not so much
 despise him who is visible as the invisible
 God who will not be despised, for his promo-
 tion is not from men but from God. And
 several of his Cotemporary Bishops he
 mentions by name, viz. Onesimus Bishop
 of the Ephesians, Policarp of the Smyrni-
 ans, Polybius of the Trallians, and Damas-
 of the Magnesians, and still as he men-
 tions them he highly commends the
 Presbyters and Deacons for their obe-
 dience to them. So in the beginning of his
 his

his Epistle to the *Magnesians*, Having been so happy as to see you by your worthy Bishop Damas, and your worthy Presbyters, viz. Bassus, and Apollonius, and Zotion your Deacon, whom I cannot but commend for his obedience to the Bishop and the Presbytery—you ought not to contemn the youth of your Bishop, but to pay him all veneration (as I know your holy Presbyters do) according to the appointment of God the Father. And in his Epistle to the *Ephesians*, Let us be careful, saith he, that we do not oppose the Bishop as we would be obedient to God; and if any man observe the silence of his Bishop let him reverence him so much the more, for every one that the Master of the Family appoints to be his Steward, we ought to receive him as the Master himself, and therefore it is evident we ought to respect the Bishop as our Lord himself: from whence I infer first, that at the writing of these Epistles, which was not above eight or nine years after the decease of St. John, there were Bishops every where constituted over the Churches of Christ; for he not only mentions several Churches that had Bishops actually presiding over them, but declares Bishops to be of Divine Ordination, and that they were to be obeyed, *ὡς κυρίου θεοῦ πατρὸς* according to the

Y y y 2 appoint-

appointment of God the Father, and that
 ἡ δὲ αὐτοῦ ἐξουσία καὶ ἡ δόξα αἰῶνα αἰῶνος ἀμήν
 ἀποδοῦναι, that they had their promotion
 not from men, but from God; and not
 only so, but in his Epistle to the Thracians,
 he bids them obey their Bishop as Christ
 and his Apostles had commanded them, in
 which he necessarily supposes Bishops to be
 instituted by Christ and his Apostles, and
 then he goes on; He who is within the
 Altar, that is, within the Communion of
 the Church, is clean, ὁ δὲ ἐκτός ἐστι βρώσι καὶ
 ποτίσιν τῷ Ἐκκλῆσιᾳ ὡς τῷ πρεσβυτέρῳ
 καὶ τῷ Διάκονῳ καὶ πρεσβυτέρῳ, i. e. He is with-
 out the Altar who doth any thing without
 the Bishop and Presbyters and Deacons,
 and if any Christian acting without the
 Bishop, &c. was without the Communion of
 the Church, then to be sure no Community
 of Christians that did so could be esteemed
 a part or Member of the Church; and
 therefore since according to the Doctrine
 of this Primitive Age, Bishops were a
 Divine Ordinance, and were looked upon
 as necessary to the very Constitution of
 Churches; we may from hence justly
 conclude that there were then no Churches
 without them. And secondly, we may
 from hence also infer, that since there
 were Bishops in this early Age presiding
 over

over the Churches of Christ, several of them at least received their *Episcopal Orders immediately* from the hands of the *Apostles*: For at the time when these *Epistles* were written, *Ignatius* himself had been above forty years *Bishop* of *Antioch*, at which time sundry of the *Apostles* were living; and therefore considering the singular *Eminence* of the Church of *Antioch*, whereof he was *Bishop*, as being immediately planted by *St. Peter* and *St. Paul*, and that wherein the *Disciples* of *Jesus* first received the name of *Christians*, and considering also that it was the constant practice of the *Apostle* to ordain *Elders* in all the Churches they planted, it is highly probable that he received his *Ordination* immediately from *their* hands; and so *St. Chrysostom* *Tom. 5. Edit. Savil.* p. 499. expressly tells us, that he did not so much admire *Ignatius* for that he was accounted worthy of so great a dignity, ἀλλ' ὅτι ἐκ τῶν ἁγίων ὁκείνων τ' ἀρχὴν πάντων ἐνεχθείη ἐκ αἱ τῶν μακαρίων Ἀποστόλων χεῖρες τ' ἱερὰς ὁκείνης ἦσαν το κεφαλῆς, i. e. but because he obtained his dignity from those holy men and the sacred hands of the blessed *Apostles* had been laid upon his head. And the same may be said of *Polycarp*

Bishop of *Smyrna*, of whom *Ignatius* makes honourable mention; and indeed it is not to be imagined that the Christian Churches would ever have so *universally* admitted of *Bishops* as it is apparent they did in *Ignatius's* time, when the *Apostles* were *living*, had not some of them at least derived their Authority from the *Apostles* *immediately*; and considering how much *St. John*, who survived the *Apostles*, was revered to the last through all the Christian Churches, what likelihood is there that *those* very Churches should so far condemn both him and them, even whilst they were *living* among them, as to admit of a *new* order of men without their Authority, to *Oversee* and *Govern* them? but that *de facto* the *Apostles* did with their *own* hands *Ordain* several *Bishops* to preside over several Churches, is most certain, if any credit may be given to *Ecclesiastical History*, which assures us, that they ordained *Dionysius* the *Archepiscopite* Bishop of *Athens*, *Caius* of *Thessalonica*, *Archypus* of *Colosse*, *Onesimus* of *Ephesus*, *Antipas* of *Pergamus*, *Euphroditus* of *Philippi*, *Crescens* of the *Gauls*, *Erastus* of *Macedonia*, *Trophimus* of *Arles*, *Jason* of *Tarsus*, *Titus* of *Corinth*, *Onisiphorus* of *Colophon*, *Quartus* of *Berytus*,
Paul

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Paul the Proconsul of *Narbona*. Vid. Bishop *Taylor* of *Episcopacy*, sect. 18. But then thirdly and lastly, from hence I also infer, That the *Bishops* of *this* Age were look'd upon as a *Superiour* Order to all other Ecclesiastical Officers; for *Ignatius* not only enjoyns the *Presbyters* and *Deacons* to obey their *Bishops*, but also presses them thereunto by the *Command* of *Christ*, and if by *Christs* *Command* they were to obey their *Bishops*, then by *Christs* *Institution* their *Bishops* were their *Superiours*. Thus much therefore we are assured of by the *Testimony* of *Ignatius*, that in the *Apostolick* Age *Bishops* were universally admitted in the Churches of *Christ*, that they derived their Authority from the hands of the *Apostles*, and that by vertue of that Authority they were *Superiour* to all other Ecclesiastical Officers; and this is all we contend for.

AND now let us proceed to the *Testimony* of the *Writers* of the next Age, who conversed with those that were *Conversant* with the *Apostles*, of which number are *Justin Martyr*, *Hegesippus*, *Dionysius* Bishop of *Corinth*, *Irenæus*, and *Clement* *Alexandrinus*. The first of which was converted to Christianity about the year of our Lord 133. which is not

above twenty five years after the death of St. John. This Writer in his *Apology* for Christianity to the Emperour *Antoninus*, giving an account of the manner of their Publick Worship, makes mention of a *ἐπίσκοπος*, i. e. a *President*, or *presiding Ecclesiastick* in the Mother Church, who did there Consecrate the Bread and Wine in the Sacrament, and give it to the *Deacons* to distribute it to such as were present, and carry it to such as were absent, and who did receive the Charities of the People, and dispose and manage the Stock of the Church. Now that *ἐπίσκοπος* was the *Bishops* Title is evident, for so *Dionysius* Bishop of *Corinth*, who was *Justin Martyrs* Cotemporary, uses the word *ἐπίσκοπος* and *ἐπίσκοπος*, promiscuously styling *Publius* Bishop of *Athens* *ἐπίσκοπος* or *President*, and *Quadratus* his Successor *ἐπίσκοπος* or Bishop, *vid. Euseb. lib. 4. c. 23.* Next after him we have the Testimony of *Hegeppus*, who as St. *Jerom* de script. *Eccles.* tells us, lived very near to the *Apastolick* Age, he wrote five Books of Commentaries, some fragments of which are preserved in *Eusebias* his History, in which he not only makes mention of several *Bishops* with whom he conversed in his Journey from *Judea* to *Rome*, and of

Primas

Primas Bishop of *Corinth* by name, and afterwards of *Anicetus*, *Soter*, and *Elutherius* Bishops of *Rome* successively, but also tells us, that after *James the Just*, who was the first Bishop of *Jerusalem*, had suffered Martyrdom, *Simeon Cleophæ* was made Bishop of that Church, because he was of the Kindred of our Lord, *vid. Euseb. lib. 4. c. 22.* Not long after him *Dionysius*, Bishop of *Corinth*, makes mention in several Epistles of several Bishops by name, and particularly of *Publius*, and *Quadratus*, successive Bishops of *Athens*, of *Dionysius* the *Areopagite* the first Bishop of that Church, of *Philip* Bishop of *Gortyna* in *Crete*, of *Palma* Bishop of *Amastris* in *Pontus*, of *Pinytus* Bishop of the *Gnossians*, and of *Soter* Bishop of *Rome*, *vid. Euseb. lib. 4. c. 23.* About the same time lived *Irenæus* Bishop of *Lions*, who, as himself tells us in his Epistle to *Florinus*, had often seen *Polycarp* the Disciple of *St. John*, and did very well remember his person, and behaviour when he discoursed to the Multitude the intimate conversation he had with *St. John*, and the rest of the Apostles who had seen our Lord. And from him we have this express Testimony concerning the matter in debate, We can reckon up those who were Ordained Bishops

Bishops by the Apostles in the Churches, who they were that succeeded them even down to our times—for the Apostles would have them to be in all things perfect and unreprouable whom they left to be their Successors, and to whom they delivered their Apostolick Authority. And then he goes on, and gives us a Catalogue of Eleven Bishops of Rome by name, beginning from Linus, to whom he tells us St. Peter and St. Paul *Episcopatum administrandæ Ecclesiæ tradiderunt*, i. e. delivered the Episcopal power of Governing that Church, and ending with Elutherius who was the twelfth, and did then actually preside in the Episcopal Chair, and that by Bishops. In this Age was meant such as presided over Presbyters as well as Laicks is evident by the distribution *Clemens Alexandrinus* makes, who was *Irenæus* his Cotemporary, between the *ἑποσκοῦντων πρεσβυτέρων ἔ διακόνων*, Strom. 6. i. e. the Processes of Bishops, Presbyters and Deacons: and a little before, speaking of the dignity of the Presbytery, he tells us, *καὶν ἐνταῦθα ἐστὶν ἡμῖν πρῶτον καὶ δευτέρου καὶ τρίτου*, — i. e. that it was not honoured with the first Seat, or placed in the first Class of the Ecclesiastick Orders; which plainly shews that then there was an Order

Order above the *Presbytery*, viz. the *Bishops*, whom presently after he mentions as the *first Order* of Ecclesiasticks. And that passage which *Eusebius* quotes from him out of his Book, Τῆς ὁ σωζόμενης πλίστης, lately published, is a plain Argument that in *his* time *Bishops* were look'd on as a *distinct Order* from the rest of the Clergy; for he tells us, that when *St. John* returned from *Patmos* to *Ephesus*, he visited the neighbouring Provinces, ὅπου μὲν Ἐπισκόπους καταστήσων ὅπου δὲ κλήρω ἑταίρους κληρώσων τὸ ὑπὸ τῷ πνεύματι σημανομένων, i. e. partly that he might ordain *Bishops*, and partly that he might set apart such for the Clergy as were pointed out to him by the Holy Spirit; by which it is evident that, in *Clement's* time at least, and, if he be not mistaken, in *St. John's* too, the *Bishops* were a *distinct Order* from the rest of the Clergy, viz. the *Presbyters* and *Deacons*. Thus both in the *Apostolick Age*, and that succeeding it, we have abundant *Testimony* of the derivation of the superiority of the *Apostolick Order* from the Apostles to the *Bishops* of the Churches of Christ.

AND then for the next Age we have the concurrent Testimonies of *Tertullian*, *Origen*, and *St. Cyprian*, not only of the

continuance

continuance of this *Apostolick* superiority
 in the Church, but also of the *derivation*
 of it from the *Apostles* themselves; but
 we need not cite their words, it being
 granted by the most learned Advocates of
 the Presbyterian Government that for
 several years before these Fathers, viz.
 about the year of our Lord 140. the
Episcopacy was every where received in
 the Church; for they tell us, that though
 the *Apostles* exercised a superiority over
 the other Ecclesiastical Orders, yet they
 left none behind to succeed them in that
 power; but the Church was every where
 governed by a Common Council of Presby-
 ters, but this Form of Government being
 found inconvenient, as giving too much
 occasion for Schisms and Divisions, it was
 at last universally agreed upon that one
 Presbyter should be chosen out to preside
 over all the rest; and this, say they, was
 the beginning of the *Episcopacy*; for which
 they cite that famous passage of St. Jerom,
Antequam Diaboli instinctu, &c. i. e. Before
such time as through the instinct of the
Devil divisions in Religion began, and it
was said among the People I am of Paul, I
am of Apollo, and I of Cephas, the Churches
were Governed by Common Councils of Pres-
byters, but afterwards every Presbyter
 reckoning

reckoning such as he baptized to be his and not Christs, it was decreed over all the World that one from among the Presbyters should be chosen and set over all the rest, to whom should belong all the care of the Churches, that so the seeds of Schisms might be destroyed; which universal Decree, as they guess, was made about the year 140. Now not to dispute with them the sense of this passage, but allowing it to bear their sense I shall only desire the Reader to consider,

First, THAT it is the Testimony of one who lived long after the afore-cited Witnesses, and so far less capable of attesting so early a matter of fact; for some of the Witnesses above-cited were such as lived in the days of the Apostles, others, such as lived in their days who lived in the days of the Apostles, and certainly these were much more competent Witnesses of what was done in the Apostles days than St. Jerom, who was not born till about the year 330. almost one hundred years after Origen the latest, and three hundred years after Clemens the earliest of the above-cited Witnesses; and certainly to prefer the Authority of one single Witness, who lived so long after the matter of fact, to the unanimous attestations of so

so many *earlier* Witnesses, is both, immodest and irrational.

II. IT is also to be considered, that St. *Jerom* was a witness in his *own* cause, in which case men of his *warmth* and *passion* are too too apt to exceed the limits of truth; for the design of that passage was to curb the insolence of some Pragmatical *Deacons*, who would needs advance themselves above the *Presbyters*, which St. *Jerom*, being a *Presbyter* himself, takes in high disdain, and, as the best of men are too prone to do, when their *own* concerns are at *stake*, bends the stick too much t'other way, and depresses the *Deacons* too low, and advances the *Presbyters* too high. For,

III. IN other places, where he is not *Biassed* by partiality to his *own* Order, he talks at a quite different rate; so in Dial. advers. *Luciferian*: dost thou ask why one that is not Baptized by the Bishop doth not receive the Holy Ghost? why it proceeds from hence that the Holy Ghost descended on the Apostles. Where it is plain he places the Bishops in the same ranke with the Apostles, so also in Ep. 1. ad *Heliodor*. speaking of the Bishops of his time, they stand, saith he, in the place of St. Paul, and hold the place of St. Peter, and in Psal. 45. 16.

Now

Now because the Apostles are gone from the World thou hast instead of these their Sons the Bishops, and these are thy Fathers because thou art Governed by 'em. and Ep. ad Nepot. What Aaron and his Sons were, that we know the Bishops and the Presbyters are. And therefore as Aaron by Divine Right was superiour to his Sons the Priests, so is the Bishop above his Presbyters; all which are as plain contradictions to that famous passage of his (understanding it as the Presbyterians do) as one proposition can be to another: and whether is a man more to be credited when he speaks without Bias or Partiality, or when he speaks in his own cause and under the influence of his own Interest?

IV. IT is further to be considered, that the Decree of which St. Jerom here speaks, by which the Government of the Church was translated from Common Council of Presbyters to a single Bishop, must according to his own words be Apostolick, and consequently much earlier than the Presbyterians will allow it; for it was made at that time when it was said among the People, *I am of Paul, and I am of Apollos, and I of Cephas*; and this as St. Paul tells us, was said in his time, and therefore this Decree

creed must be made in *his* time, and that St. Jerome did mean so, we are elsewhere assured from his *own* words, for so in his Book de *Eccles. Script.* that immediately after the ascension of our Lord St. James was Ordained by the Apostles to be Bishop of Jerusalem, Timothy by St. Paul Bishop of Ephesus, Titus Bishop of Crete, and Polycarp by St. John Bishop of Smyrna. So that either he must here expressly contradict himself, or else the Decree of which he speaks must have been made immediately after the Ascension of our Lord, and consequently be a Decree Apostolick.

V. It is yet farther to be considered that if any such Decree, of changing the Church Government from *Presbyterial* to *Episcopal*, had been made by the Apostles; it is strange we should not find the least mention of it in *Scripture*, and if it had been made after the Apostles, about the year, 140. it is as strange we should have no mention of it in *Ecclesiastick Antiquity*; for an universal Change of the Government of the Church from one kind to another, is a matter of such vast moment, that had the Apostles made a Decree concerning it they would doubtless have been very solicitous to publish it through all the Churches and to have transmitted down to Posterity some standing

standing record of it; which yet they were so far from doing, that they have not given us the least *intimation* of it in all their Writings: And had it been made afterwards about the year 140. to be sure all *Primitive Antiquity* would have rung of such a *publick and important alteration*; but on the contrary you see both *Clemens* and *Ignatius*, who lived before that period, testify that the Church was not Governed in their time by a Common Council of *Presbyters*, but by *Bishops*; *Hegeſyppus*, *Irenæus*, and *Dionysius* of *Corinth*, who lived in that period are so far from taking notice of any such *Decree* of alteration, that they testify the Government of the Church by an *uninterrupted Succession* of *Bishops*, even from the *Apostles* themselves; and as for *Irenæus* who gives us an account of the Succession of the *Roman Bishops* from *St. Peter* down to the time when he himself was at *Rome*, it was as easie for him to know who they were that succeeded from *St. Peter*, as it is for us to know who succeeded from *Arch-Bishop Whitgift* in the Chair of *Canterbury*, he being no farther *distant* from the one than we are from the other; and tho through the *Ambiguity* or *defect* of the Records of some Churches, this *succession* be

not equally clear in all, yet in the most eminent Churches, such as Jerusalem, Rome, Antioch, and Alexandria, the successions are as clear as any thing in Ecclesiastical History; and is it not much more reasonable to conclude what was the Government of those Churches that are not known, from what we find was the Government of those that are, than to question those Ecclesiastical Records that are preserved because of the uncertainty of those that are not? for tho we do not find in all Churches an exact Catalogue of all their Bishops; yet we cannot produce any one instance in any one ancient Church of any other form of Government than the *Episcopal*, and therefore we may as well question whether ever there was any such thing as an ancient *Monarchy* in the World, because many of the *Histories* of the Monarchs are defective as to their Names and the Order of their Succession, as whether there was ever any such thing as a *Primitive Episcopacy* in the Church, because the Records of several Churches are defective as to the Names and Successions of their Bishops: Since therefore this Story of St. Jeroms universal Decree is not only altogether unattested, but also directly contradictory to the concurrent Testimony of all Antiquity, how can we

reaso-

reasonably look upon it otherwise than as a mere *figment* of his own fancy? especially considering

VI. and lastly, How odiously this *con-*
cept of his reflects upon the *Wisdom* of our
Saviour and his *Apostles*: for the *Apostles*,
 devolving the Government of the Church
 upon Common Councils of *Presbyters* was,
 as he himself tells us, the occasion of sun-
 dry *Schisms* and *Divisions*; for the remo-
 val of which, the Church afterwards
 found it necessary to *dissolve* those *Presby-*
teries and introduce *Episcopacy* in their
 Room; and this *St. Jerom* approves as a
 very wise and prudent action, for saith he,
the safety of the Church depends upon the Au-
thority, of the High-Priest or Bishop to whom
if there were not given by all supreme Au-
thority there would be as many Schisms in
the Churches as there are Priests. So that ac-
 cording to him, had the Church continu-
 ed under that Government which the *Apo-*
stles left in it, it must unavoidably have
 been *torn in pieces* with endless *Schisms* and
Divisions; and if so, either the *Apostles*
 were very *imprudent* in not foreseeing this,
 or very *neglective* in not preventing it; so
 that had not the *after-age* taken care to
 supply the *defect* of their Conduct, by
 erecting a *wiser form of Government* than
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they left, the Church had infallibly run to ruin. This is the unavoidable consequence of St. *Jeroms* Hypothesis; which therefore I can look upon no otherwise than as a meer *device* of his *own* brain snatched up in haste to defend his Order against the Insolence of those Factious *Deacons*, that flew in the face of the *Presbytery*.

THIS therefore being removed, which is the *main*, and indeed the *only* considerable *Objection* against the *universal conformity* of the *Primitive Church* to the *Episcopal Government*, it remains, that if any credit may be given either to those Writers that lived in the *Apostolick age*, or to those who immediately *succeeded* 'em, it is evident from their unanimous Testimonies, that the *Episcopacy* is nothing else but only the *Apostolic superiority* derived from the hands of the *Apostles* in a continued *succession* from one Generation to another; and to reject their Testimony is not only very *unreasonable* (there being at least as much reason why we should reject all ancient History) but also of very *dangerous* consequence; since 'tis from thence that we derive the very *Canon of Scripture*, and so we may as well reject it in *this* distance as in the *other*.

IV. and lastly, **THAT** the *rightful Government* of the Church of Christ is *Episcopal*, is evident also from our Saviours declared *allowance & approbation* of the Primitive practice in this matter, *viz.* in those seven Epistles which he sent by St. John to the seven Churches of *Asia*, all which he directs particularly to the seven *Angels* of those Churches, whom he not only stiles *the seven Stars in his own right hand* or the *seven lights* of those seven Churches, Vid. *Rev. 1. 20.* and *Rev. 2. 1.* but in every Epistle particularly owns 'em for his *Angels* or *Messengers*: if therefore we can prove that these seven *Angels* were at that time the seven *Bishops* that presided over both the Clergy and Laity of those seven Churches, they will be an *unanswerable* instance of our Saviours *allowance* and *approbation* of the Episcopal Order. In order therefore to the clearing this matter I shall shew,

First, **THAT** that they were *single persons*.

Secondly, **THAT** they were persons of great *Authority* in those Churches.

Thirdly, **THAT** they were the *Presidents* or *Bishops* of those Churches.

First, **THAT** they were *single Persons*, is evident because they are all along mentioned as such; *the Angel of the Church of*

Ephesus in the singular number, *the Angel of the Church of Smyrna*, and so of all the rest; and so every where in the Body of the Epistles they are all along addrest to in the singular number; I know thy works and thy labour, nevertheless I have a few things against thee, remember whence thou art fallen, repent, and do thy first works, and the like; in all which our Saviour plainly writes to 'em as to single persons: It is true, what he writes to them, he writes not only to them personally, but also to the People under their Government and inspection; and therefore sometimes he mentions the People Plurality; so c. 2. v. 10. *the Devil shall cast some of you into Prison*, and so v. 13. and v. 23. but this is so far from arguing that these *Angels* were not single persons, that it argues the quite contrary; since if they had not, what reason can there be assigned why our Saviour should not mention them plurally, as well as the People? I know it is objected that the *Angel of the Church of Thyatira* is mentioned Plurally. c. 2. v. 24. *but unto you I say, and unto the rest of Thyatira*, where by you, it is supposed must be meant the *Angel*, and by the rest of *Thyatira*, the People. To which I answer, that in the antient Greek Manuscripts,

scripts, and particularly in that at St. James's *&*, or *and* is let out, and so the words run thus, *but unto you the rest of Thyatira*, or *to the rest of you at Thyatira*, which is set in opposition to those of *Thyatira* that had been seduced into the Sect of *Jezebel*, and therefore cannot be understood of the *Angel* who is all along mentioned in the *singular* number, and therefore had he not been a *single* person, no account can be given why he should be mentioned *single*, and *the rest of Thyatira* Plurally. But then

Secondly, THAT these single persons were of great *Authority* in those Churches is evident not only by that honourable title of *Angel*, that is given them, which plainly shews them to be persons of *Office* and *Eminence*, and not only by our *Saviours* directing his Epistles to *them*, to be communicated by them to their several Churches, but also from that authority which the *Angel* of *Ephesus* exercised there, and which the Angels of *Pergamus* and *Thyatira* ought to have exercised, but did not: For as for the *Angel* of *Ephesus*, he is commended for trying *them* which said they were *Apostles*, and were not, and discovering them to be *liars*, which words plainly denote a *Juridical Trial* and

Conviction of some person or persons, who pretended to *Apostolical Authority*, but upon examination were found to be *Cheats* and *Impostors*: and then as for the Angel of the Church of *Pergamus*, he is blamed for having in his Church those that held the *Doctrine of Balaam*, or of the *Nicolaitans*; which plainly shews that he had power to remedy it by casting them out of the Church; for if he had not, how could he have been justly blamed for suffering them? And the same may be said of the Angel of the Church of *Thyatira*, who is also blamed for suffering the woman *Jezebel*, which was not in his power to prevent, unless we suppose him to have *Authority* to eject her and her Followers. But then

Thirdly and lastly, THAT these single persons were the *Presidents* or *Bishops* of those Churches, is also evident from the most *Primitive Antiquity*; for so in the Anonymus Tract of *Timothy's Martyrdom* recorded in *Biblioth. Pat.* v. 244. we are told, that when St. John the Apostle returned from his Exile in *Patmos*, which was two or three years after he wrote his Revelations, αὐτὸς δὲ ἑαυτῷ, ἐπὶ συμπαιρόντων ἐπισκόπων τῆς Ἐφεσίων ἀντιλαμβάνεται μνηστοπόλεως, i. e. that being assisted with the presence

presence of the seven Bishops of that Province he assumed to himself the government of it. Now that these seven Bishops were the same with those seven Angels he wrote to in his Revelations is evident, because all those seven Churches in which those seven Angels presided, lay within the Circuit of the *Lydian* or *Proconsular Asia*, of which *Ephesus* was the Metropolis; and therefore who else can we so fairly suppose these seven Bishops to be, by whom he governed the Province of *Ephesus*, as the seven Angels of those seven Churches which were all of them within that Province; and St. *Austin* expressly calls the Angel of the Church of *Ephesus* the *Præpositus Ecclesiæ*, i.e. the Governour of the Church, Ep. 162. and speaking of those seven Angels, he styles them *Episcopi sive præpositi Ecclesiarum*, the Bishops or Governours of the Churches, *Comment. in Revel.* so also the Commentaries under the name of St. *Ambrose* referring to these Angels in 1 Cor. c. II. expressly tells us, that by those Angels he means the Bishops, and that they were so, is most indubitably evident of the Angel of the Church of *Smyrna* in particular, who could be no other than St. *Policarp*, who was most certainly made Bishop of *Smyrna* some years before the writing these Epistles,

Epistles, and continued Bishop of it a great many years after; for so Ignatius, who was his Cotemporary, in his Epistle to that Church stiles him *Polycarp your Bishop*, and earnestly exhorts his *Presbyters* and *Deacons* as well as the *Laity* to be subject to him; and Irenæus who personally knew him hath this passage concerning him; Πολύκαρπος ὁ ἑ μόνον ὑπὸ Ἀποστόλων μαρτυρούμενος, &c. *Polycarpus was not only instructed by the Apostles, and did not only converse with many of those who had seen our Lord, but by the Apostles who were in Asia was made Bishop of Smyrna*, Euseb. Hist. l. 4. c. 15. and in their Encyclical Epistle of his Martyrdom the whole Church of *Smyrna* stile him *Bishop of the Catholick Church of Smyrna*, *ibid.* So also Polycrates, Bishop of *Ephesus*, who was thirty eight years old when Polycarp suffered, tells us, that he was *Bishop and Martyr in Smyrna*, Euseb. Hist. l. 5. c. 24. And the same is attested by Tertullian, Eusebius, and St. Jerom, and indeed by all Ecclesiastick antiquity: so that it is a plain case, that one of these Angels, to whom St. John writes, was *Bishop of the Church* whereof he stiles him the *Angel*, and since one was so, to be sure all were so; especially considering that very near,
if

if not at the *very time* when these Epistles were written, we have certain accounts that there were *Bishops* actually *presiding* in these seven Churches. So within twelve years *after* these Epistles were written, *Ignatius*, in his Epistle to the *Ephesians*, makes mention of *Onesimus* their *Bishop*, whom he exhorts them all, as well *Presbyters* and *Deacons* as *Laity*, to obey. That there was also at the same time a *Bishop* in *Philadelphia* is abundantly evident from *Ignatius* his Epistle to that Church though he doth not name him; and about the same time *Carpus* was *Bishop* of *Thyatira* as the ancient Roman Martyrology testifies, and *Segasus* of *Laodicea*, Vid. *Euseb. Hist. l. 4. c. 25.* And *Melito* *Bishop* of *Sardis*, *ibid.* And as for the Church of *Pergamus Paræus* in his Commentary on Chap. 2. of the *Revelations* proves out of *Aretas Cesariensis* that *Antipas* that faithful Martyr mentioned, *Rev. 2. 13.* was *Bishop* of it immediately *before* the Angel of that Church to whom *St. John* wrote, and that that Angel was one *Gaius*, who as he proves out of *Clemens* immediately succeeded *Antipas* in the Episcopal Chair. Since therefore it is apparent that at the writing these Epistles to these seven Churches there was a *Bishop* actually

actually *presiding* in one of them, and that about the same time there were *Bishops* presiding also in all the rest, there can be no colour of Reason to doubt, but that all those Churches had *Bishops* in them when St. John wrote to them; and if so, to be sure those *Bishops* being the *Governours* of those Churches, and having the charge of them committed to them, were those very *Angels* whom St. John wrote to, because he all along writes to them as to those who were the *Overseers* and *Governours* of their respective Churches; and if those *Angels* were *Bishops*, then in them our *Saviour* expressly allows and approves of the Episcopal Order since he not only dignifies them with the name of *Angels*, but calls them *stars* in his own right hand.

THE sum of all therefore is this, If our *Saviours* own institution, seconded by the practice of his *Apostles* upon it, and succeeded by the *Conformity* of all the *Primitive* Churches to it, and this *Conformity* of theirs authorized by the express approbation of our *Saviour*, be a sufficient argument of the *Divine* Right of any form of Church-Government, then must the *Episcopal* form, which hath all these things you see to plead for it self, be of *Divine* Right

Right and Ordination. Having thus shewn at large what that *Ecclesiastick* or *spiritual Government* is which Christ hath established in his Church, I proceed

Thirdly and lastly, To shew what are the proper *Ministries* of this Government in the Kingdom of Christ; and these are of two sorts: First, such as are *common* to the *Bishops*, or *Governours* of the Church with the *inferiour Officers*; and secondly, such as are *peculiar* to the *Bishops* or *Governours*. First, Such as are *common* to the Bishops together with the *inferiour Officers* of the Church; and these are (1.) To *teach* the Gospel: (2.) To *administer* the Evangelical Sacraments: (3.) To *offer* up the Publick Prayers and Intercessions of Christian Assemblies.

1. To *teach* the Gospel, which is the first *Ministerial Act* mentioned by our Saviour in the Commission which he gave his Apostles, *Go teach all Nations*, Mat. 28. 19. and accordingly the Apostles declare, *Acts* 6. 2, 4. that *preaching* the Word was one of the *principal* employments appertaining to their Office; but yet it is evident that it never was *restrained* to their Office; for not only the *Apostles*, but the *seventy Disciples* also

also were Commissioned to Preach the Gospel by our Saviour, *Luke 10. 9, 10, 11.* and even in the *Apostles* days, not only they, but *Philip* also, and *Stephen*, and *Lucius* of *Cyrene*, who were no *Apostles*, did yet preach the Gospel to the World; and besides the *Apostles* there were *Prophets*, *Teachers*, and *Evangelists*, that preached the Gospel as well as they. But yet as for the Office of Preaching, it is plain that none were ever admitted to it, but either by immediate Commission from our Saviour, or by *Apostolick Ordination*, or by an immediate *Miraculous Vnction* of the Holy Ghost, by which they were inspired with the gift of Preaching, and enabled freely and readily, and without any study of their own to explain, and prove, and apply the Doctrines of the Gospel to their Hearers, and that, either in their own or other Languages, as occasion required, which gift was the same with that which is called in Scripture the gift of utterance; and it being bestowed upon them for the publick benefit and edification of the Church, the very bestowing it, without any other Ordination, was an immediate Mission from the Holy Ghost; only they who pretended to it were to be tried by such as had the gift of

of discerning of Spirits, vid. 1 Cor. 12. 10. compared with 1 Cor. 14. 29. and if upon that trial their pretence was found *real*, they were owned and received without any more ado as *authorized Preachers* sent by the Holy Ghost; and it was upon this extraordinary Mission, as it seems very probable, that those extraordinary Offices of Prophets and Evangelists were founded, both which included Authority to preach the Gospel; and therefore upon the Cessation of this extraordinary Mission those Offices ceased immediately with it, as depending wholly upon it, and from thenceforth none were ever admitted to the Office of Preaching but by ordinary Mission and Ordination from the Apostolate derived to the Bishops and Governours of the Church. For though there are some very early instances of learned Laymen that were admitted to preach upon some emergent occasions, and upon special licence from the Bishop, yet can there no one instance be produced of any that were admitted to the Office of Preaching, without Episcopal Ordination.

II. ANOTHER of the Ministries Common to the Bishops with the inferiour Clergy, is the administration of the Evangelical

lical *Sacraments*; for it was to his *Apostles*, and in them to their *Successors*, that our Saviour gave the *Commission* of *Baptizing all Nations in the Name of the Father, Son, and Holy Ghost*; and of *doing this* (i.e. of consecrating and administering the holy Eucharist) *in remembrance of me*: but yet it is evident that *this Ministry* was not so *confined* to the *Apostolick Order*, as that none but *they* were allowed to exercise it; for even in the *Apostles* days *Philip* and *Ananias*, who were *no Apostles*, *Baptized*, and *St. Peter* commanded the Brethren with him, who were *no Apostles* neither, to *Baptize* those *Gentile Converts*, upon whom the *Holy Ghost* descended, *Acts* 10. 48. and there is no doubt, but when those three thousand Souls, *Acts* 2. were all *Baptized* at one time, there were a great many *other Baptizers* besides the *Apostles*; and that passage of *St. Paul*, *1 Cor.* 1. 13, 14, 15, 16, 17. where he tells us, that he *baptized none* in the Church of *Corinth*, though it were of his own planting, except *Crispus*, *Gaius*, and the Household of *Stephanus*, is a plain Argument that when the *Apostles* had *converted* men to the Christian Faith, they generally ordered them to be *baptized* by the *inferiour Ministers* of the Church that attended

attended them ; and then as for the *Consecration* of the holy Eucharist, though when any of the *Apostles* were present, it was doubtless *ordinarily* performed by them, yet considering how fast *Christianity* encreased, and how *frequently* *Christians* did then partake of this Sacrament, it is not to be supposed that the *Apostles* could be present in *all* places where it was administred, nor consequently that they could consecrate it in *every particular Congregation* : For though it was a very *early Custom* for the *Bishop* to consecrate the Elements in *one Congregation*, and then send them *abroad* to be administred in *several others* ; yet this was only upon *special occasions* : but *ordinarily* they were consecrated in the same places where they were administred ; in all which places it was impossible either for the *Apostles* at first, or after them for their *Successors*, the *Bishops*, to be present at the same time ; and therefore there can be no doubt but the *Consecration* as well as the *Administration* was ordinarily performed by the *inferiour Presbyters*, in the absence of the *Apostles* and *Bishops*. But it is most certain, that *none* were ever allowed in the *Primitive Church* to consecrate the Eucharist, but either a *Bishop* or a *Presbyter*.

And as for *Baptism*, because it is in some degree more *necessary* than the *Eucharist*, as being the sign of *admission* into the *New Covenant*, by which we are first intitled to it, not only *Bishops* and *Presbyters*, but in their absence, or by their allowance, *Deacons* also were Authorized to administer it; for so even in the Apostles days *Philip* the Deacon baptized at *Samaria*, *Acts* 8. 12. and afterwards not only *Deacons* but *Laymen* too were allowed to administer it in case of *necessity*, when neither a *Deacon*, nor *Presbyter*, nor *Bishop* could be procured; that so none might be *debarred* of admission into the *New Covenant* that were disposed and qualified to receive it; but the Churches allowing this to *Lay men* only in cases of *necessity*, is a plain Argument that none had a *standing Authority* to administer it, but only persons in *holy Orders*. For that authority which a *present necessity* creates, is only *present*, and *ceases* with the necessity that created it.

III. And lastly, ANOTHER of the Ministries *common* to the *Bishops* with the inferiour *Clergy* is to offer up the *Publick Prayers* and *intercessions* of Christian Assemblies: For to be sure none can be authorized to perform the publick Offices
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of the Church but only such as are *set apart and ordained* to be the publick Officers of it. Now *Prayer* is one of the most *solemn* Offices of Christian Assemblies, and therefore as in the Jewish Church none but the *High Priest* and *Priests* and *Levites*, who were the *only publick Ministers* of Religion, were authorized to offer up the *publick Prayers* of the Congregation, *vide 2 Chron. 39. 27.* so in the Christian none but *Bishops, Priests, and Deacons*, who *alone* are the *publick Ministers* of Christianity are authorized to offer up the *publick addresses* of Christian Assemblies; it is their peculiar λειτουργία καὶ κυρίου, i. e. *to perform the publick Offices to the Lord*, Acts 13. 2. for so the word λειτουργία signifies *Publick Service*, and is used to denote those *publick services* (of which one was offering up the *Common Prayers* of the People) which the *Priests* in their turns performed in the Temple, *Vide Luk. 1. 23.* and hence it is, that the *Ministers* of Christian Religion are called λειτουργοί, Rom. 15. 16. because it is their proper business to officiate the *publick services* of the Christian Church, and accordingly in Rev. 5. 10. *the four and twenty Elders*, (that is the holy *Bishops* of the Church as appears by their

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having Crowns of Gold or Mitres on their heads, in allusion to the High Priests Mitre, *Chap. 4. ver. 4.*) are said to have every one of them Harps and golden Vials full of Odours which are the Prayers of Saints, referring to the Incense which the Priests were wont to offer in the Sanctuary, which Oblation was a mystical offering up the Prayers of the People, *vid. Luk. 1. 10.* which plainly intimates, that as it was one part of the Office of those Jewish Priests to offer the Incense, and therewithal the Prayers of the People, so is it also of the Publick Ministers of Christianity, to offer up the Prayers of Christian Assemblies. And as in the Jewish Church not only the Priests, but the Levites also Communicated with the High Priest in this Ministry of offering up the Prayers of the Congregation, so in the Christian Church not only the Presbyters, but the Deacons also, always Communicated in it with their Bishop. Having thus given an account of those Religious Ministries which are common to the Bishops with the inferiour Officers of the Church, I proceed in the next place to shew what those Ministries are which are peculiar to the Bishops or Governours of the Church, all which are reducible to four particulars:

First,

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(1.) To *make Laws* for the peace and good order of the Church. (2.) To *Ordain* to Ecclesiastical Offices. (3.) To *execute* that spiritual Jurisdiction which Christ hath established in his Church. (4.) To *confirm* such as have been instructed in Christianity.

I. One *peculiar Ministry* of the *Bishops* and *Governours* of the Church is to make *Laws* and *Canons* for the security and preservation of the Churches peace and good order; and this is implied in the very *Essence* of *Government*, which necessarily supposes a *Legislative power* within it self to command and oblige the Subject to *do* or *forbear* such things as it shall judge conducive to the *preservation* or *disturbance* of their *Commonweal*, without which power no Government can be enabled to obtain its end, which is the *good of the Publick*. Since therefore the Church, by Christs *own* institution, is a *governed Society* of men, we must either suppose its Government to be very *lame* and *defective*, which would be to blaspheme the Wisdom of our Saviour, or allow it to have a *Legislative Power* inherent in it. But that *de facto* it hath such a *Power* in it is evident from the Practice of the *Apostles*; who, as all agree, had the Reins of Church Government delivered into their hands by our Saviour;

for so in *Acts* 15. 6. we are told, that upon occasion of that famous Controversie about Circumcision, *the Apostles and Elders came together to consider of this matter*; where by the *Elders* by the consent of all Antiquity is meant the *Bishops of Judea*, *Vid. Dr. Hamond on Acts* 11. *Note B.* And after mature debate and deliberation this is the result of the Council, *It seemed good to the Holy Ghost and to us to lay upon you no greater burthen than these necessary things*, ver. 28. so that thole *necessary things* specified in the next verse were, it seems, *laid upon them as a burthen*, i. e. legally imposed on them as matter of duty; for herein it is plain they exercised a *Legislative Power* in requiring to abstain from things, some of which were never prohibited before by any standing Law of Christianity: and as the *Apostles* and *Primitive Bishops* made Laws by common consent for the Church in general, so did they also by their own *single* authority for *particular Churches* to which they were more *peculiarly* related. Thus *St. Paul* after he had prescribed some Rules to the *Corinthians* for their more decent communication of the Lords Supper, tells them, that *other things he would set in order when he came among them*, *1 Cor.* 11. 34.

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but how could he otherwise do this than by giving them certain Laws and Canons for the better regulation of their Religious Offices: so also 1 *Cor.* 16. 1. the same Apostle makes mention of an *Order* or *Canon*, which he gave to the Churches of *Galatia*, which he enjoyns the Church of *Corinth* also to observe, and in 1 *Tim.* 5. he gives *Timothy* several Ecclesiastical Rules to give in charge to his Church, ver. 7. so also *Tit.* 1. 5. he tells *Titus*, that for this cause he left him in *Crete* with Apostolick or Episcopal power that he might set in order the things that were wanting, i. e. that by wholsom Laws and Constitutions he might redress those disorders, and supply those defects which the shortness of *St. Pauls* stay there would not permit him to provide for. By all which instances it is abundantly evident that the Governours of the Church have a *Legislative Power* inherent in them both to make Laws by common consent for the Regulation of the Church in general, and to prescribe the rules of *Decency* and *Order* in their own particular Churches. For what the *Apostles* and *Primitive Bishops* did, to be sure they had *Authority* to do, and what *Authority* they had, they derived it down to

their *Successors*. And accordingly we find this *Ecclesiastick Legislation* was always administred by the *Apostles Successors* the *Bishops*, who not only gave Laws both to the Clergy and Laity in their own *particular Churches*, but also made Laws for the *whole Church* by common consent in their holy Councils, wherein during the first four general Councils no *Ecclesiastick* beneath a *Bishop* was ever allowed a Suffrage, unless it were by *deputation* from a Bishop; and though in making Laws for their *own Churches* they generally conducted themselves by the advice and counsel of their *Presbyters*, and sometimes also admitted them into their debates both in their Provincial and Geneneral Councils, yet this was only in *preparing* the matter of their Laws. But that which gave them the *form* of Laws was purely the *Episcopal Authority* and *Suffrage*; and whatsoever was decreed either by the Bishop in Council with his *Presbyters*, or by the *Bishops* in Council among themselves, was always received by the Churches of Christ as *Authentick Law*. It is true, this *Legislative Power* of the Church (as was shewn before,) extends not so far as to controul the Decrees of the *Civil Sovereign*, who is next to, and immediately under

under God in all Causes, and over all Persons Supreme, and is no otherwise accountable by the Laws of *Christianity*, than he was by the Laws of *natural Religion*; and therefore as the *Civil Sovereign* cannot countermand Gods Laws, so neither can the *Church* the *Civil Sovereigns*: but yet as next to the Laws of God the Laws of the *Civil Sovereign* are to be obeyed, so next to the Laws of the *Civil Sovereign* the Laws of the *Church* are to be obeyed.

II. ANOTHER peculiar Ministry of the *Bishops* and *Governours* of the Church is to *Consecrate* and *Ordain* to Ecclesiastical Offices. For that those *holy Ministries* which Christ himself performed while he was on Earth, such as *preaching* the Gospel, *administring* the Evangelical Sacraments, &c. might be continued in his Church throughout all Generations, he not only *himself* ordained his twelve *Apostles* a little before he left the World, to perform those *Ministries* in his absence, but in their *Ordination* transferred on them his own *mission* from the Father, deriving upon them the same authority to ordain others that he had to ordain them; that so they might derive their *Mission* to others as he did *his* to them through all succeeding

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ing Generations; for this is necessarily implied in the Commission he gave them, *John 20. 21. As, my Father hath sent me, so send I you,* that is, I do not only send you with full authority to act for me in all things as my Father sent me to act for him; but I also send you with the same authority to send others, that I now exercise in sending you; for unless this be implied in their Mission, he did not send them as his Father sent him, unless he gave them the same authority to propagate their Mission to others, that his Father gave him to propagate his Mission to them, how could he say that he sent them as his Father sent him? since he must have sent them without that very authority from his Father, which he then exercised in sending them. Now the Persons whom he sent were the Eleven Apostles as you will see by comparing this of St. John with *Luke 24. 33, 36. Mar. 16. 14. Mat. 28. 16.* in all which places we are expressly told, that it was the Eleven he appeared to when he gave this Commission, and consequently, it must be the Eleven to whom he gave it. This Commission therefore of sending others being originally transferred by our Saviour upon the Apostolick Order, no others could have right to transfer

transfer it to others, but only such as were admitted of *that Order*; none could give it to *others*, but only those to whom *Christ* gave it; and therefore since *Christ* himself gave it to none but *Apostles*, none but *Apostles* could derive it: and accordingly we find in Scripture that all *Ecclesiastick Commissions* were either given by the hands of some of those *first Apostles* who received their Commission immediately from our Saviour, or else by some of those *secondary Apostles*, that were admitted into *Apostolick Orders* by them; which *secondary Apostles*, as was shewn before, were the same with those whom we now call *Bishops*; for so in *Acts* 6. 3, 6. the seven first *Deacons* we read of were Ordained by the *Apostles*, the whole number of the *Disciples* being present, but the *Apostles* only appointing and laying their hands on them, and in *Acts* 14. 23. we are told, that *Paul* and *Barnabas*, two of the *Apostles*, ordained *Elders* in every Church, that is, of *Lystra*, *Iconium*, and *Antioch*; and though these two were Ordained *Apostles* of the Gentiles by certain *Prophets and Teachers* in the Church of *Antioch*, *Acts* 13. 1, 3. yet there is no doubt but those *Prophets and Teachers* where, such as had received the *Apostolick Character*,

Character, (being ordained by the Apostles Bishops of the Churches of Syria,) for otherwise how could they have derived it? For so *Judas* and *Silas* are called Prophets, *Acts* 15. 32. and yet ver. 22. they are said to be *ἐπισκοποι καὶ προφῆται*, that is, *Rulers among the Brethren*, or Bishops of *Judea*, and afterwards we find that Ordination was confined to such as had been admitted to the *Apostolate*; for so the power of *laying on of hands* in the Church of *Ephesus* was committed by *St. Paul* to *Timothy*, whom he himself by the *laying on of hands* had ordained the *Apostle* or *Bishop* of that Church, *1 Tim.* 5. 22. *2 Tim.* 1. 6. so also the power of Ordaining in the Church of *Crete* was by *St. Paul* committed to *Titus*, whom he had also Ordained the *Apostle* or *Bishop* of that Church, *Tit.* 1. 5. for this cause left *Three* in *Crete* to ordain *Elders* in every City. Thus all through the whole Scripture-History we find the power of Ordination administered by such, and none but such as were of the *Apostolick Order*, viz. either by the *Prime Apostles*, or by the *secondary Apostles* or *Bishops*. And if we consult the *Primitive Antiquities*, which to be sure, in matters of fact at least, are the best Interpreters of Scripture, we shall always

always find the power of giving Orders confined and limited to Bishops, which is so undeniable that St. Jerom himself, who endeavours his utmost to equalize Presbyters with Bishops, is yet fain to do it with an *excepta Ordinatione*, Ep. ad Evagr. *Quid facit excepta Ordinatione Episcopus quod Presbyter non faciat?* What can the Bishop do, except Ordaining, that the Presbyter may not do also?

III. ANOTHER peculiar Ministry of the Bishops and Governours of the Church is to execute that *spiritual Jurisdiction* which Christ hath established in it, i. e. to Cite such as are accused of scandalous offences before their Tribunals, to inspect and examine the Accusation, and upon sufficient evidence of the truth of it, to admonish the offender of his fault, and in case he obstinately persist in it, to exclude him from the Communion of the Church, and from all the Benefits of Christianity, till such time as he gives sufficient evidence of his Repentance and amendment, and then to receive him in again. For that Christ hath established such a jurisdiction in his Church is evident from that passage, Mat. 18. 16, 17, 18. Moreover, if thy Brother shall trespass against thee, go tell him his fault between him and thee alone, if he shall

shall hear thee, thou hast gain'd thy Brother,
but if he will not hear thee, then take with
thee one or two more, that in the mouth of two
or three Witnesses every word may be esta-
blished, i. e. that thou mayst be able, in
case he doth not then amend, to produce
sufficient testimony of his guilt before the
Churches Tribunal, to which thou art
next to apply thy self; and if he shall
neglect to hear them, i. e. to promise amend-
ment upon their admonition, take them
along with thee and tell it to the Church,
that so she may examine the matter, and
upon thy proving his guilt by sufficient
witness may Authoritatively admonish
him to amend, but if he neglect to hear the
Church, let him be unto thee as an Heathen
man and a Publican, i. e. give him over for a
desperate sinner, as one that is to be ejected
from the Communion of the Church, and
no longer to enjoy the common benefits
of a Christian, for verily I say unto you,
that is to you of the Church, before whom
this obstinate Offender is cited and accu-
sed, (for now he speaks no longer in the
singular number) Whatsoever ye shall bind
on Earth shall be bound in Heaven, and
whatsoever ye shall loose on Earth shall be
loosed in Heaven, i. e. whomsoever ye shall
for just cause eject from the Communion
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of the Church into the state of a *Heathen man and a Publican*, I will certainly exclude out of Heaven, unless he reconcile himself to you by Confession, and promise of amendment, and if thereupon you pardon him, and receive him into the Churches Communion, I will most certainly pardon him too if he perform his promise, for that by *binding and loosing upon Earth* our Saviour means excluding out of the Church, and receiving in again, is evident from that Parallel passage, *Mat. 16. 19. I will give unto thee the Keys of the Kingdom of Heaven, and whatsoever thou shalt bind on Earth shall be bound in Heaven, and whatsoever thou shalt loose on Earth shall be loosed in Heaven*; where by the *Keyes of the kingdom of Heaven*, is plainly meant the Authority of a Steward to govern his Church or Family, for so *Isa. 22. 21, 22.* God promises *Eliachim* that he would cloath him with the Robe of *Shebna* who was over the Household, *v. 15. i. e.* Steward of the Kings Family, and that he would commit *Shebna's Government* into his hand, &c. and then it follows, *And the Key of the House of David will I lay upon his shoulders, so he shall open and none shall shut, and he shall shut and none shall open*, that is in short, I will make him the Governour of the

the Family, and give him power to *admit* or *exclude* what Servants he pleases, and accordingly by *the Keys of the Kingdom of Heaven* must be meant the Government of the Church, for so Keys denote Authority to Govern, *vid.* Rev. 3. 7. and by *binding and loosing*, the power of shutting out of or readmitting into it, and therefore in *John* 20. 23. this binding and loosing is thus expressed, *whose sins ye remit or loose shall be remitted or loosed, whose sins ye retain or keep bound shall be retained or kept bound*, for though the words are different from those in *St. Matthew*, yet they are of the same import and signification; and consequently our Saviours meaning must be the same *here* as *there*, *viz.* whose sins you loose from the penalty of exclusion from the Church I also will loose from the penalty of exclusion out of *Heaven*, and whose sins you keep bound or obliged to *that Penalty* I also will keep bound and obliged to *this*.

This is the *Spiritual Jurisdiction* which Christ hath established in his Church, to bind or loose, suspend or restore, excommunicate or absolve; and this he hath wholly deposited in the *Episcopal Order*. For in all the above-cited places it was only to his *Apostles* that he derived this
Jurisdiction,

Jurisdiction, they alone were the *Stewards* to whom he committed the *Keys* and *Government* of his *Family*, and it was to them alone that he promised that they should sit upon twelve *Thrones*, judging the twelve *Tribes of Israel*, that is to Rule and Govern the spiritual *Israel*, which is the Christian Church, even as the *Phylarchæ* or Chiefs of the Tribes governed the twelve Tribes of natural *Israel*, *Mat. 19. 28.* and hence in that Mystical representation of the Church by a City descending from Heaven, *Rev. 21.* the Wall of it is said to have twelve foundations, and upon them twelve names of the twelve *Apostles*, ver. 14. and those twelve foundations are compared to twelve precious stones, to denote their power and dignity in the Church, ver. 19, 20. and the Wall being exactly meted is found to be 144 Cubits, that is twelve times twelve, to denote that these twelve *Apostles* had each of them an equal portion allotted him in the Government and administration of the Church, ver. 17. This *Spiritual Jurisdiction* therefore of governing the Church, and administering the Censures of it, being by our Saviour wholly lodged in the *Apostolate*, none can justly claim or pretend to it but such as

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are of the *Apostolick Order*, and accordingly in the *Apostolick Age* we find it was always administred either *immediately* by the *Apostles* themselves, or by the *Bishops* of the several Churches to whom they *communicated* their Order; for thus in the Church of *Corinth* it was *St. Paul* who pronounced the Sentence of Excommunication against the incestuous person; for *I verily as absent in body, but present in spirit have judged or pronounced Sentence already as though I were present concerning him that hath done this deed, 1 Cor. 5. 3.* and what he orders them to do, *ver. 4, 5.* was only to declare and execute his Sentence, and *2 Cor. 13. 2.* he threatens them that *heretofore had sinned that if he came again he would not spare them,* and that by his *not sparing them* he meant that he would proceed against them with *Ecclesiastical Censures* is evident from *ver. 1.* *In the mouth of two or three Witnesses shall every word be established,* which are the very words of our Saviour, *Mat. 18. 16.* when he instituted the power of Censuring; and then *ver. 10.* he tells them, that *he wrote these things being absent, lest being present he should use severity according to the power which the Lord had given them to edification, and not*

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to destruction, by which it is plain he means the power of Excommunicating, and 1 Cor. 4. 21. he threatens to come to them with a Rod, that is to chastise them with the Censures of the Church, and with this Rod, as he himself tells, he chastised Hymenæus and Alexander, two stickling Hereticks in the Church of Ephesus whom he delivered unto Satan that they might learn not to blaspheme, 1 Tim. 1. 20. and as he frequently executed the Censures of the Church in his own Person, so he derived this spiritual Jurisdiction to Timothy and Titus, whom he Ordained Apostles or Bishops of the Church of Ephesus and Crete, for so he orders Timothy, against an Elder, Receive not an Accusation but before two or three Witnesses, which plainly implies his Authority to examine and try the causes even of the Elders themselves, when they were accused, and to punish them if he found them guilty, for so it follows, Them that sin rebuke before all, that others also may fear, 1 Tim. 5. 19, 20. so also he exhorts Titus to exercise this his spiritual Jurisdiction; A man that is an Heretick, after the first and second admonition reject, Tit. 3. 10. which plainly implies, that he had an Authority inherent in him, as

he was the *Apostle* or *Bishop* of *Crete*, to *Cite*, *Examine*, *Admonish*, and *Censure* persons of erroneous Principles; and the same Authority, it is evident, was inherent in the *Angels* or *Bishops* of the seven Churches of *Asia*. Thus the Bishop of *Ephesus* had Authority to try such as said they were *Apostles* and were not, and to convict them for *Liars*, Rev. 2. 2. and the Bishop of *Pergamus* is blamed for tolerating the Sect of the *Nicolaitans* in his Church, ver. 14, 15. and so also is the Bishop of *Thyatira* for suffering that woman *Jezebel*, ver. 20. which plainly implies, that the Authority of curbing and correcting those profligate Sectaries, was inherent in them; else why should they be blamed any more than others for not restraining them? From all which it is evident that the power of Christian Jurisdiction was Originally seated in the *Apostolate*, and that throughout the *Apostolick Age* it was always exercised by such, and only such as were admitted into that *sovereign Order*, viz. either by the twelve *Prime Apostles*, or by those *secondary Apostles* whom they ordained *Bishops* of particular Churches; and accordingly we find in the *Primitive Ages* the *Bishops* were the sole administrators
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of this spiritual *Jurisdiction*, and though ordinarily they administred it with the advice and concurrence of their *Presbytery*, yet this was more than they thought themselves *obliged* to ; for thus St. *Cyprian* in the time of his recess did by his own single *Authority* Excommunicate *Felicissimus*, *Augendus*, and others of his *Presbyters*, Ep. 38, 39. and when *Rogatianus* a Bishop of his Metropolitick Church complained to him in a Synod of a disorderly *Deacon*, he tells him, that *pro Episcopatus vigore & Cathedræ autoritate*, i.e. by his own Episcopal authority, without appealing to the Synod, he might have chastised him. And the fifth Canon of the first *Nicene* Council plainly shews, that it was then the judgment of the Catholick Church that the power of *spiritual Jurisdiction* was wholly seated in the *Bishops*; for it decrees that in every Province there should be twice a year a *Council* of *Bishops*, to examine whether any person, Lay or Clergy, had been unjustly *excommunicated* by his Bishop; which shews that then this Sentence was inflicted by the *Bishop only*; though afterwards to prevent abuses it was decreed in the Council of *Carthage*, that *the Bishop should hear no mans Cause but in the presence of*

his Clergy, and that his Sentence should be void unless it were confirmed by their presence; but yet still the Sentence was peculiarly his and not his Clergies. In some Churches indeed the Bishops did many times delegate power to their Presbyters, both to excommunicate and absolve (as perhaps St. Paul himself did in the Church of Corinth) but in this case the Presbyter was only the Bishops mouth, and his Sentence received all its force from that Episcopal Authority he was arm'd with.

IV. ANOTHER peculiar Ministry of the Bishops and Governours of the Church, is to *Confirm* such as have been Baptized and instructed in Christianity; which Ministry was always performed by Prayer and *laying on of hands*, upon which the Party so Confirmed received the gift of the *Holy Ghost*. It is true, upon the first institution of this Imposition of hands the extraordinary gifts of the Spirit, such as speaking with Tongues, &c. were many times consequent, but from hence it doth no more follow that it was intended only for an extraordinary Ministry that was to cease with those extraordinary Gifts that accompanied it, than that Preaching was intended only for an extraordinary Ministry that was to cease with those

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Miraculous operations which at first attended it. The great intendment of those extraordinary effects was to attest the efficacy of the Function; and doth it therefore follow that the *Function* must cease, because those extraordinary effects did so, after they had sufficiently attested its efficacy, and consequently were of no farther use? If so, then all the other Ministries of Christianity must be expired as well as this. And what though those extraordinary Gifts of the Spirit are ceased? Yet since our Saviour hath promised a continual Communication of his Spirit to his Church, is it not highly reasonable to believe, that he still continues to communicate it by the very same Ministry of Prayer and Imposition of hands, whereby he communicated it at first; and that he now derives to us the ordinary operations of it in the same way that he first derived the extraordinary ones? Especially considering that this laying on of hands is placed by the Apostle in the same Class with Baptism, and made one of the Principles of the Doctrine of Christ, Heb. 6. 1, 2. and therefore must without all doubt be intended for a standing Ministry in the Church, and as such the Church of Christ in all Ages has thought

her self obliged to *receive* and *practise* it; but as for the administration of it, it was always *appropriated* to the *Apostles* and *Bishops*. So in *Acts* 19. 5, 6. it was *St. Paul* that laid his hands on the *Ephesians* after they were Baptized in the name of *Jesus*, whereupon it is said that *the Holy Ghost came upon them*; and in *Acts* 8. we read, that when *St. Philip* by his preaching and *Miracles* had converted the *Samaritans*, and afterwards Baptized them, *St. Peter* and *St. John*, two of the *Apostles*, were sent to *lay hands* on them, upon which it is said, that *they received the Holy Ghost*, ver. 17. by which it appears that this Ministry of *Confirmation* appertained to the *Apostles*; since *St. Philip*, though a worker of *Miracles*, a *Preacher*, a *Prime Deacon*, , and, if we may believe *St. Cyprian*, one of the seventy two *Disciples*, would not presume to assume it, but left it to the *Apostles* as their *peculiar Province*, and accordingly in the *Primitive Church* it was always performed by the hands of the *Bishops*. And though from *later Ages* some probable instances are produced of some *Presbyters* that *Confirmed* in the *Bishops absence*, or by his *delegation*, yet in all *Primitive Antiquity* we have neither any one *Canon* for it, nor

nor *example* of it; from whence we may fairly conclude that this imposition of hands for *Confirmation* was *peculiar* to the *Apostles* in the *Original*, and to their *Successours* the *Bishops* in the continuation of it.

SECT. XI.

Of Christ's Regal Acts in his Kingdom.

HAVING in the fore-going Section given an account of the several *Ministers* which *Christ* employs in the Administration of his Kingdom, we proceed in the next place to inquire what those *Acts of Royalty* are, which he *himself* exerts in his Kingdom, and by which he perpetually rules and governs it; and these may be distributed into three Orders:

First, SUCH as he hath performed *once* for all.

Secondly, SUCH as he hath *always* performed, and will *still* continue to perform.

Thirdly,

Thirdly, SUCH as are yet to be performed by him before the surrender of his Kingdom.

First, ONE sort of the *Royal Acts* of our Saviour are those which he hath performed *once* for all; and these are reducible to three particulars:

1. HIS giving *Laws* to his Kingdom.

2. HIS Mission of the *Holy Spirit* to subdue mens minds to the obedience of those *Laws* and to govern them by them.

3. HIS erecting an *External Polity* or *Form of Government* in his Kingdom.

I. ONE of those *Regal Acts*, which Christ hath performed in his Kingdom *once* for all, is giving *Laws* to it; and this he performed while he was upon Earth in those excellent *Sermons* and *Discourses* which he then preached and delivered to the World. For though he preached as a *Prophet*, yet it was as a *Royal Prophet*, as one that had *Regal* authority to *Enact* what he delivered into *Laws*; for he was a *King* while he was upon Earth, *vid.* P. 853, 854, &c, so that all his *Prophecies* were enforced with his *Regal Authority*, and he commanded as he was a *King* whatsoever he taught as he was a *Prophet*. Indeed, had he been a mere *Prophet*, he could

could not have obliged men by any *Legislative Authority* of his own to believe and obey him; his *Declarations* had had no farther Force in them than as they expressed the Will and Command of the *Almighty Sovereign* of the World, and if what he declared had not been *Law before*, it could not have been *made Law* by his declaring it. But being a *Royal Prophet*, his words were *Laws*, and all his *Declarations* carried a *commanding* power in them. And hence the Gospel is called the *Law of Christ*, Gal. 6. 2. and the *Law of the Spirit of life* in or by *Christ Jesus*, Rom. 8. 2. and that command of loving our Neighbour as our self is called the *Royal Law*, i. e. the *Law of Christ* our King, Jam. 2. 8. for this our Saviour calls his *Commandment*, John 15. 12. and his *new Commandment*, viz. *that ye love one another even as I have loved you*, Joh. 13. 34. and not only this, but all other duties of the Gospel are called his *Commandments*, Joh. 14. 21. and Mat. 28. 20. by all which it is evident, that in revealing his Gospel to the World he did not only perform the part of a *Prophet*, but also of a *Legislator*, and that by his own *inherent Authority*, as he was a *King*, he stamp'd those *Doctrines* into *Laws* which he taught and delivered
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as a Prophet. And such as his *Kingly power* is, such are his *Laws* and *Commandments*; he is a *spiritual King*, a King of *Souls*, of *Wills*, and of *Affections*, and accordingly his *Laws* are *spiritual*, and do extend their obligation to the *Souls*, and *Wills*, and *Affections* of his Subjects. For they not only oblige our *outward man*, but also the *inmost* motions of our *heart*, they lay their reins upon our *thoughts* and *desires*, as well as upon our *words* and *actions*, and give directions to our *inward intentions*, as well as to our *outward actions*: so that to satisfy their demands, it is not sufficient that we do well, unless we also *intend* well, that the *matter* of our actions be good, unless the *aim* and *design* of them be so also: for according to the tenor of these *spiritual Laws*, a bad *intention* unconsecrates the best *actions*, and converts even our *Prayers* and our *Alms* into the most loathsome *Cheats* and *Dissemblations*, vid. *Mat.* 6. 1, 2, 3, 4, 5, 6, 16, 17, 18. and as they oblige our *inward intentions* to good ends, so they also restrain our *inward concupiscence* from evil objects, so far forth at least as it falls under the command and disposal of our *Wills*. For they not only forbid us the *doing* of evil actions, but also the *consenting* to them,
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and even the taking *pleasure* in the contemplation of them, and the very *affection* to any bad action if it be voluntary and consented to, is in the construction of these Laws the same with the *Commission* of it ; for so *Hatred* is construed *Murder*, 1 *John* 3. 15. *Covetousness*, *Theft* or *Robbery*, *Mar.* 7. 22. *inordinate lusting* after a woman *Adultery*, *Mat.* 5. 28. and so in general the wicked *Will* is in the construction of these Laws the wicked *action* it chooses and consents to. Thus the Laws of our Saviour (to whose all-seeing eye our *inmost* motions are as obvious as our most *open* practice) do as well take notice of our vicious *affections*, those internal *springs*, and *fountains* of iniquity as of the vicious *actions* which stream out from them, and we are as well accountable to them for harbouring the *desire* of sin, when we have not the convenience or opportunity to *act* it, for consenting to it (though we never commit it) when ever opportunity occurs, yea, and for indulging to our selves the *Phantastick pleasures* of sinful Meditations, which are but the *antepasts* of the actions, and as the Twilight to a dark night, but the first *approaches* towards the deeds of darkness, as for the *sinful actions* themselves. This therefore

therefore is the common nature of the Laws of our Saviour, that they are all of them *spiritual*, and do in the first place lay hold upon our *Wills*, and bind our *inward-man*, and from thence extend their obligation to the *outward actions*. They begin with that which is the *Principle* of all moral good and evil, and by rectifying the Spring and Wheels of our *Will* and *Affections* within, communicate a regular motion to the hand of our *practice* without.

BUT for our better understanding the nature of these *Laws* and the *Obligations* they divolve upon us, it will be necessary to consider them more particularly, they being all reducible under two Heads; First, The Law of *Perfection*: And secondly, The Law of *Sincerity*. Both which require of us the same instances of *Piety* and *Vertue*, though not in the same degree, nor under the same *Penalty*.

I. THERE is the Law of *Perfection*, which requires the *utmost* degrees of every *Christian Vertue*, which in the several states and periods of our lives we are capable of attaining to. For so we are enjoined not only to *do*, but to *abound in the work of the Lord*; not only to have grace, but to grow in it, to perfect holiness

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in the fear of the Lord, and to be perfect as our Father in heaven is perfect. For the nature of God is the Standard of that Perfection whereunto we are obliged to aspire, and our growth in Piety and Vertue is never to come to a period, till we are pure as he is pure, and holy as he is holy, i.e. till we are arrived to infinite holiness; which because our finite nature can never do in any period of Duration, therefore we are to be growing on to Eternity. So that this Law by prescribing no limits to the degrees of our growth, hath cut out work enough for us to imploy all our Faculties for ever. Not that it is a sin against it for a man to be short or defective of the utmost degree of perfection; for it requires no more of us than what is within our present possibility, which always increases proportionably to our present improvements. When we are arrived but to one degree of Vertue it is no sin against this Law of Perfection that we do not thence immediately ascend to six or seven, because it is not in our power, and no Law can oblige to an impossibility; but when we have acquired one, that gives us power to acquire a second, and that a third, and so on ad infinitum. Thus our Obligation to be more and more perfect increases proportionably

portionably to the *improvement* of our power; for the *end* of all power either to *be* good, or to *do* good is to *be* good, and to *do* good; and therefore the *more* power we have to be good the *better* we ought to be, otherwise our power is in vain; while we are but *Babes* in Christ, or *beginners* in Religion, we have not that *strength* and *power* as when we are *men*, and have made a considerable *progreß*; and therefore we are not *then* obliged to all those degrees of growth and perfection but whatsoever degree is within our *power* in the different stages of our growth and progress, *that* we are actually and immediately *obliged* to; and so long as we are defective in it, we are *offenders* against the Law of *Perfection*. As for example, *Mar. 12. 13.* our Saviour commands us to *love the Lord our God with all our heart, with all our soul, with all our mind, and with all our strength*; that is, that we should always love him as much as we *can*; but it is as much in our power to love him *still more* when we love *much*, as when we love him *little*; and so we are equally bound still to love him as much as we *can*, when we have *ten* degrees of *power*, as we were when we had but *one*. So that by this command we are obliged
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always to love God as much as we are able, and thereby to be always *augmenting* our ability to love him, and as our ability *increases*, to be always loving him *more and more* for ever. Now the *Penalty* by which this Law obliges us is not *eternal damnation*, (and God forbid it should, for then I doubt no flesh would be saved) but only the *deprivation* of some *degrees* of future *happineſs*, which is no more than what is the *natural* consequence of all *defects* of *goodneſs*: for ſo eſſential is *goodneſs* to our future *happineſs*, that proportionably as we fall ſhort of the *one* we muſt neceſſarily be defective of the *other*; and accordingly the Scripture tells us, that proportionably to our *nonimprovements* in this life God will *ſubſtract* from our *reward* in the life to come. *For he that ſoweth ſparingly, ſaith the Apoſtle, ſhall reap ſparingly, and he that ſoweth abundantly ſhall reap abundantly,* 2 Cor. 9. 6. And our Saviour by a Parable doth expreſſy teach us that our future *reward* ſhall be *apportioned* to the degrees of our preſent *improvements*, Luk. 19. where he repreſents himſelf as a *Maſter* coming to take account of his *Servants*, among whom he had intruſted a ſtock of ten pounds, delivering to every one an equal

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share. The first by an *extraordinary diligence* had improved his Pound into ten, and he is rewarded *accordingly* with the Government of ten Cities, *ver. 16, 17.* the other had been *faithful*, though not altogether so *diligent*, and by his *one pound* had gained *five*, and accordingly he is made Lord of *five* Cities, *ver. 18, 18.* By which he plainly declares, that by *so much* as we fall *short* of those *improvements* we might have made in Piety and Vertue, *so much* he will *subtract* from our future reward. So that the sense of the Law of perfection is this, as you would not incur the *forfeiture* of some *degrees* of our *happineß* in the other other life, be sure you imploy your *utmost diligence* in this to *improve* your selves in every grace and vertue of *Religion*.

II. THERE is the Law of *sincerity*, which requires the *being* and *Reality* of all Christian Graces and vertues in us, together with the proper *Acts* and *Exercises* of them, as we have opportunity, and doth no farther forbid those *gradual defects* of them which are within our *possibility* to supply, than as they are the effects of our gross, continued, and wilful *neglect*, and so inconsistent with *sincerity*. Now the *Reality* of these Christian Vertues in

us consists in the universal and prevailing consent and resolution of our *Wills* to regulate our practice by them, so as not wilfully to admit of any thing that is contrary to them upon any occasion or temptation whatsoever, and so long as this resolution continues firm and prevails in our practice, we are just in the eye and judgment of this Law of sincerity, though we do not always exert it to the utmost of our possibility. He therefore who hath so submitted his Will to God as to be thoroughly resolved, without any reserve, to obey him, and not to do any thing that is contrary to his Will, either against knowledge, or through affected ignorance, or inconsideration, hath in this resolution the real being of all Christian vertues in him; and so long as this holds he stands uncondemned in the judgment of the Law of sincerity. But though this resolution includes in it the being and reality of all Christian vertue, yet doth it not include the utmost possibility of it; nor doth it at all follow, that because I am sincerely resolved to conduct my life by the Laws of Piety and Vertue, therefore I must be in all respects as Pious and Vertuous as it is possible for me to be, considering my present state and circumstances. I may be

sincerely resolved, and yet not be always equally *diligent* and *active*. I may now be exceeding *vigilant* and *watchful*, and what I am now I may always be, if I always exert the *utmost* of my possibility; yet it may so happen anon, that though I am sincerely resolved *still*, I may be more *remiss*; *supine*, and *inadvertent*, and in this posture a temptation may *surprize* me, before I am aware, and hurry me into an action against which I am *firmly resolved*: And there is no doubt, but even the *best* of men might have been much *better* than they are, and they always kept pace with their *possibilities*, and applyed themselves with their *utmost* skill and diligence to the methods and Ministries of *improvement*. Now though not to exert our *utmost* power in the *avoidance* of evil, and the *improvement* of our selves in vertue and goodness, is doubtless a *sin*, yet it is only a *sin* against the Law of *perfection*, the *Penalty* of which is only *deprivation* of some *degree* of our future *reward*; but so long as we keep up a *prevailing* resolution in our Wills to govern our lives by the Laws of *Piety* and *Vertue*, we stand *clear* in the eye of the Law of *sincerity*, the *Penalty* of which is no less than *everlasting Exile* from the presence of *God* into the dark.

dark and horrible Regions of endless *miser*
ry and *despair*; only this Proviso it admits,
that if after we have sinned against it we
reassume our good Resolution, and heartily
repent and *amend*, we shall be *released*
from the obligation to this dreadful Penal-
ty, and be *restored* to that happy state
of grace and favour, from whence we fell
by our transgression. So that the great
difference between the Law of *Perfection*
and the Law of *Sincerity* is this, that the
Penalty of the later is much more *severe*,
but the *duty* of the former much more
comprehensive. Having thus given this
brief account of our Saviours *Legislation*
and *Laws*, I proceed to the

II. OF those *Regal Acts* which Christ
hath performed in his Kingdom *once* for
all, and that is his *Mission* of the *Holy*
Spirit to subdue mens minds to the Obe-
dience of his Laws, and to govern them
by them. For so the Apostle makes the
Mission of the *Spirit* to succeed the *Tri-*
umphal progress of our Saviour to his *Co-*
ronation in Heaven, *Eph.4. 8. He ascended*
upon high, he led captivity captive, he gave
gifts unto men; where by the *gifts* which
he gave, we are to understand the *Holy*
Spirit, and in *him* all those *extraordinary*
Gifts which he poured out upon his Church

on the day of *Pentecost*, for so *Acts* 2. 33. *St. Peter* makes the effusion of the Spirit by Christ to be the consequence of his advancement to his universal Royalty, therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and bear. Now the end for which he sent his Spirit, was to supply his room when he went from earth, and in his absence to preside as his *Vicegerent* in his Kingdom below. *Vid. P. 587, 588, &c.* Since therefore this blessed Spirit acts as our Saviours Agent, whatsoever he doth, that our Saviour doth by him. So that all those operations he performs in order to the subduing us to the obedience of Christ, and to the governing of us when we are subdued, are truly the operations of Christ himself. It is he that conquers and governs us by his Spirit, our hearts are the Territories which Christ invades by him, and his inspirations are the victorious Arms by which Christ conquers and subdues them. Our Wills are the Thrones on which Christ sits, and rules, and governs by him, and his holy suggestions are the awful powers by which Christ himself commands our obedience. But what it is that this
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blessed Spirit doth, and hath done in order to the subduing men to Christs Laws, and governing them by them hath been already shewn at large, *vid. P. 599, &c.* and therefore of this I shall need say no more at present.

III. And lastly, **THEREFORE**, another of those *Regal Acts* which Christ hath once for all performed in his heavenly Kingdom is, his erecting in it an *external Polity and Government*. What this *Polity* is, and what are the *functions* of it hath been shewn at large, and it is as well by this *external Government*, as by the *internal Ministry* of his Spirit, that Christ now rules his Kingdom; for in all just and lawful things the lawful Governours of his Church do act by *his Commission* and Authority, as being substituted by *him* the visible representatives of *his Person*, and the Executors and Administrators of *his Power and Dominion*. Whilst therefore they act within the compass of their *Commission*, they act in *his* stead, and as *his Vicegerents*; and whatsoever they *bind* he *binds*, and whatsoever they *loose* he *looses*; their Commands are *his*, their Decrees and Sentences are *his*, and all their authoritative Acts carry with

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them the same force and obligation as if they had been performed by him in his own person. For it is he that wills, and speaks, and acts by them, because they Will, and Speak, and Act by his Authority. For so he himself declares to them, *Luke 10. 16. He that heareth you heareth me, i. e. because I speak by you, and he that despiseth you despiseth me, and he that despiseth me despiseth him that sent me; because my Authority is in you even as my Fathers is in me; and therefore he who despises mine in you, despises my Fathers in me, whence mine in you is derived. Your Authority is mine, and mine is my Fathers, and therefore he who rejects yours doth therein reject both my Fathers and mine. And this authority is given them by Christ for the same end that his Authority was given him by the Father; for he came into the World to seek and to save lost souls, Luk. 19. 10. he came not to judge the world, but to save the World, Joh. 12. 47. and to call sinners to repentance, Mar. 2. 17. and upon the very same errand he sent all those whom he appointed to propagate and govern his Kingdom in his absence; for he set them up as so many Lights to the benighted World, to reduce men from those dangerous*

gerous paths in which they were wandering to eternal *misery*, and shew them the way to everlasting *happiness*: and all the power he devolved upon them was for *edification*, and not for *destruction*, 2 Cor. 13. 10. and to them he hath committed the care and charge of *Souls*, whose blood he will one day require at their hands, if they miscarry through *their* neglect or default, Heb. 13. 17. and that he might the better *secure* these precious beings for whom he shed his blood from miscarrying for ever, he placed this *spiritual Polity* in a *subordination* of Officers, and made the inferiour accountable for their charge to the superiour Officers, as well as both accountable to himself. So that whereas had he placed it in *co-ordinate* hands there had been only *one* soul accountable to him for each particular Cure or Charge of Souls, because then each *single* Pastor would have been *supreme* in his particular Cure, and consequently no *other* Pastor, or Pastors would have been accountable for not calling him to account; now each particular Cure of Souls is under the charge and inspection of several *orders* and *degrees* of Pastors; who in their several stations are *all* accountable for it to the Tribunal of Christ. For first the *inferiour* Pastor,

Pastor, who hath the *immediate* Charge of it, and is obliged by his Office to *teach* and *instruct* it by good Example and Doctrine, and to *administer* to it the holy Ordinances of Christianity, stands accountable to Christ for *every* soul in it that miscarries through his *neglect* or *omission*; next, the *Bishop* stands accountable for not *correcting* the neglects and misdemeanours of the *inferiour* Pastor, and then the *Metropolitan* for not taking *Cognizance* of the default of the *Bishop*. Thus in that *excellent* form of Government which Christ hath established in his Kingdom he hath made all possible provision for the safety and welfare of *Souls*; for according to this *Oeconomy* he hath taken no less than a *threefold* security, every one of which is as much as a Soul amounts to, that *every* Soul within every Cure shall be plentifully supplied with the means of Salvation, that so none of them might miscarry, but such as are incorrigibly obstinate. So that now if *any* Soul within the Dominions of our Saviour perish for want of the means of Salvation, there are no less than *three* Souls one after another besides it self, *accountable* to him for its ruine. Having thus shewn what these *Regal Acts* are which Christ

Christ hath *once* for all performed in his Kingdom, I proceed

II. To declare what those *Regal Acts* are which he *hath* always performed, and doth always continue to perform: And these are reducible to four particulars:

First, His *pardoning* penitent sinners.

Secondly, His *punishing* obstinate offenders.

Thirdly, His *protecting* and *defending* his faithful Subjects in *this* life.

Fourthly, His *blessing* and *rewarding* them in the life to come.

I. One of the *Regal Acts* which our Saviour always *hath*, and always *continues* to *perform*, is his *pardoning* and *forgiving* penitent sinners, which being one of the Articles of our *Creed*, I shall endeavour to give an account of it more at large; the Apostle defines sin to be a *transgression of the Law*, 1 John 3.4. Now the Law obliges us under a certain *stated* Penalty to *do* and *forbear* what it *commands* and *forbids*; whenever therefore we *transgress* the Law, we are thereby obliged to undergo the *Penalty* it denounces; and this is that which we call the *guilt of sin*, viz. its obligation to punishment, and it is this *guilt* which *pardon* and *forgiveness* relates to.

to. For to *pardon* is nothing else but only to *release* the sinner from the obligation he lies under to suffer the *Penalty* of the Law. Now the *Penalty* of the Law of God for every known and wilful sin is no less than *everlasting Perdition*; and therefore from *this* it is that we are *released* by that *pardon* and *indemnity* which the Gospel proposes. So that the *pardon* or *remission* of sins, whereof we are now treating, consists in the *loosing* of sinful men from that obligation to *eternal punishment*, whereunto they have rendered themselves liable by their wilful *disobedience* to the Law of God. Since therefore this *pardon* consists in the *release* of offenders from the *Penal Obligation* of the Law it must be a *Regal Act*; because the Obligation of the Law can be *dispenced* with by no other *Authority* but that which made it; and therefore since to *make* the Obligation of the Law is an *Act of Regal Authority*, to *release* or *dispence* with it must necessarily be *so* also; and accordingly *forgiveness* of sin is in Scripture attributed to our Saviour as one of his *Regal Rights*, Acts 5.31. *Him hath God exalted with his right hand to be a Prince and a Saviour for to give repentance to Israel and forgiveness of sin.* So that now it is by *Christ* immediate-

immediately that our sins are *pardoned*, and our Souls *released* from those Obligations to eternal *punishment* in which they have involved us: for *the Father judgeth no man, but hath committed all judgment to the Son*, Joh. 5. 22. So that now it is by *him* immediately that the Father judgeth *us*, i. e. absolves and condemns us; for so Col. 3. 13. the Apostle exhorts them to *forbear and forgive one another even as Christ forgave them*, and Col. 2. 13. Christ is said to have *forgiven them all trespasses*. It is true, forgiveness of sin is in Scripture frequently attributed to the *Father* as well as to the *Son*, So 1 John 1. 9. *If we confess our sins he (i. e. the Father) is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness*; and Eph. 4. 32. *Forgiving one another even as God for Christs sake hath forgiven you*. From whence it is plain that *forgiveness* of sin appertains to *God* as well as *Christ*, and that both have their *appropriate* shares in it; and therefore since it is impossible that the same *individual* action should proceed from *two distinct* Agents, in this Act of *forgiveness* the *Father* must do something which the *Son* doth not, and the *Son* must do something which the *Father* doth not. They must both of
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them act an *appropriate* part in it, and each have a *distinct* agency from each other. For the fuller explication therefore of this Article I shall endeavour to shew, first, what it is which the *Father* doth in forgiving sins, and secondly, what the *Son* doth.

I. What is it that the *Father* doth in this Act of forgiveness of sin? To which in short I answer, That the *Fathers* part herein is to make a *general* grant of pardon to offenders, upon such a *consideration* as he shall think meet to accept, and with such a *limitation* and *restriction* he shall think fit to make; which *general Grant* is nothing else but those glad tidings of the *Gospel*, which he proclaimed to the World by Jesus Christ; viz. that in *consideration* of Christs *Death* and *Sacrifice* he would freely forgive all penitent and believing sinners their personal obligation to eternal punishment, and receive them into grace and favour. So that in forgiving our sins there are these three things *peculiar* to God the *Father*: First, His making a *general Grant* of Pardon to us. Secondly, His making it in *consideration* of Christs *Death* and *Sacrifice*. Thirdly, His making it with those *restrictions* and *limitations* of faith and repentance.

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First, One thing *peculiar* to God the Father in forgiving sins is his making a *general Grant* of pardon and forgiveness to sinners. For the Law against which all men had sinned, and by which they were obliged to eternal punishment, was strictly and properly the Law of God the Father, who being the *first* and *supreme* person in the Godhead, was consequently always the *first* and *supreme* in the *divine Dominion*. Now the *divine Dominion* consisting (even as all other Dominions do) of a *Legislative* and *executive* power, the Father must be *supreme* in both, and consequently the *Laws* of the *divine Dominion* must be more *especially* and *peculiarly* his. And hence it is called, *The Will of the Father*, Mat. 7. 21. so in the Lords Prayer the Divine Law is in a *peculiar* manner stiled the Will of God the Father; *Thy will be done on Earth as it is in Heaven*; and Mat. 12. 50. our Saviour stiles it, *the Will of his Father which is in Heaven*; and elsewhere the Commandment of his Father, vid, Joh. 12. 5. Mat. 15. 3. 6. Mar. 7. 8, 9. by all which it is evident that the *Divine Law* against which we have all offended, and by which we are obliged to punishment is *appropriately* and *peculiarly* the Will and Commandment of God
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the Father ; and it being so, the right of exacting or remitting the punishment of this Law must be peculiarly and appropriately inherent in him. For the penalty of the Law is due to him whose Law it is, and it is he alone can loose us from it who bound it upon us ; so that it was the Fathers peculiar, as to give the Law, so to indemnifie offenders from the Penalty of it ; and accordingly we find that publick Grant of pardon, which through Jesus Christ is made to sinners, is in Scripture every where attributed to the Father ; so we are told that it is God who for Christs sake hath forgiven us, Eph. 4. 32. and that it is God who hath set forth Christ to be a Propitiation though faith in his blood to declare his Righteousness for the remission of sins that are past, that he might be iust, and the justifier of them that believe in Jesus, Rom. 2, 25, 26. that it was God who was in Christ reconciling the world to himself, not imputing their trespasses unto them, 2 Cor. 5. 19. And in a word, that it is God who is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, 1 Joh. 1. 9. where his being faithful and iust, plainly refers to some publick Grant and Promise by which he hath obliged himself to penitent offenders. And indeed the whole

new Covenant, in which this publick *Grant* of remission of *sins* is contained (*vid.* Heb. 8. 12.) is the act and deed of *God the Father*; It was *he* that in consideration of *Christs Death and Sacrifice* granted this grand *Charter of mercy* to the *World*; for seeing it was to the *Father* that that *Sacrifice* was offered, in consideration of which the *new Covenant* was granted (*vid.* Eph. 4. 2. compared with Col. 1. 20.) the grant of it must necessarily be from the *Father*. And as it was the *Father* that made this publick grant of Remission to sinners; so

II. It was he that made it in consideration of *Christs Death and Sacrifice*, for so *Christ himself* tells us, that it was by commandment which he received from his *Father* that he laid down his life, Joh. 10. 17, 18. and when he was going to offer up himself upon the *Cross* he tells his *Disciples*, *As the Father gave me Commandment even so do I, arise let us go hence, i. e.* to execute that Command which the *Father* hath given me, to lay down my life for the *sheep*, Joh. 10. 15. from whence it is evident, that it was the *Father* who exacted the *Death and Sacrifice* of *Christ* in consideration of that publick Grant of forgiveness which he made to

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the World; for it was *through his blood* that we have redemption the forgiveness of sins according to the Riches of his (i. e. the Fathers) grace, Ephes. i. 7. and that blood of his was an offering and a sacrifice to God for a sweet smelling savour, Eph. 5. 2. So that it was God the Father that did both *exact* and *accept* the sacrifice of Christ, which as I have shewed at large Sect. 4. was in consideration of his pardoning and forgiving Sinners.

III. And lastly, IT was *God the Father* also that made this Grant of forgiveness to us with these *restrictions* and *limitations* of our believing and repenting. For as the *promises* of the Covenant were *his*, in which remission of sin is proposed to us, so must the *conditions* of it be also, by which it is *limited* and *restrain'd*. Because it can belong to none but the *giver* to limit and conditionate his *own* Gifts and Grants: Now the *Conditions* of our forgiveness are *faith* and *repentance*, or rather the condition of it is such a Faith, such a *lively* and *active* belief in Jesus Christ as doth beget in us *sincere* repentance and *renovation* of life; for so St. Paul tells us again and again, that it is by *faith* that we are justified or pardoned, Rom. 3. 28. Ch. 5. v. 1. Gal. 2. 16. Ch. 3, 24. Where by *faith* its evident he doth

doth not mean any one *single* act of Faith, of what kind or denomination soever, but *faith* as it is the *pregnant Root* and *active principle* of *repentance* and *newness* of life. For it is granted on all hands, that that *faith* which acquits and justifies us before God must be *lively* and *operative*; and indeed unless it be so, it is not distinguishable from *presumption*, which is only the Carcass or lifeless image and Portraiture of Faith. So that if *this* be Justifying, it is all one whether you call it justifying *faith* or justifying *presumption*; and he that can lay hold on the Righteousness of Christ, though it be with *prophane* and *sacrilegious* hands, will be as certainly justified as the most *humble* and *penitent* soul. At which rate a man may *rest* upon Christ without coming *to* him, and *lay hold* upon him at the greatest distance *from* him; he may lean upon his merits in open defiance to his *Laws*, and *embrace* and *cruise* him together. It being granted therefore, that that Faith which justifies us must be *lively* and *operative*; it is from hence most evident that the *condition* of our Justification is no one *single* act of Faith, but comprehends in it all that *Repentance* and new *Obedience* which is the effect of the *life* and *operation* of Faith. For if to

make it the condition of our Justification, it be necessary that our *faith should work by Love* and be operative and obediential; then that it should be *lively* and *operative* is as necessary to our justification as that it should be *faith*; for where only an *accident* or *mode* of a thing is made a condition *with* the thing it is *equally* a condition *with* the thing it self. As for instance, if I promise one such a reward upon condition he presents me with such a Book, *so bound* and of *such an Edition*, it is *equally* a condition and as much influential on the mans right to my *promise*, that it should be *so bound* and of *such an Edition*, as that it should be the *Book* for which I conditioned. And so in any other instance you can bring, either in fact or fiction, and the same reason holds good, whether we take Faith for a *condition* or an *instrument* (as some improperly enough call it) for it to be *lively* and *operative* is a *necessary* qualification to make Faith an *instrument* of our justification, then its *liveliness* and *operation* is *instrumental* to it: For that *mode* of a thing which makes it instrumental is as *really* instrumental as the thing it *self*. As for instance, a *Knife* is an instrument of cutting, but it is its *sharpness* that makes it to be so, and therefore tis as *instrumental*

to cutting that it should be *sharp*, as that it should be a *Knife*. And indeed whether we consider either the *form* or *matter* of our justification and pardon, it will evidently appear that *that faith* which justifies us must be such as includes in it *Repentance* and *New Obedience*. For as for the *form* of Justification it is a *juridical* act founded upon a *legal* process, in which there is always a *Judg*, a *Criminal* and a *Law*, and here the *Judg* is *God*, the *Criminal*, *man*, the *Law*, the law of *sincerity*, or those affirmative and negative commands of the Christian Religion that are established with the threats of eternal condemnation; for so *James* 2. 12. the *Apostle* tells us, that we must *be judged by the Law of liberty*, i. e. the moral *Law*, as it is expounded and perfected by our *Saviour*: for so *v.* 8. *If ye fulfill the Royal law, Thou shalt love thy Neighbour as thy self, ye do well.* So that that *Law of liberty* by which we must be judged is this *Royal Law*, and this *Royal Law* is the *moral Law* which requires us to love our *Neighbour* as our selves; now this *moral Law* is to be considered under a *twofold* notion, as it is a *Law of works*, and as it is a *Law of grace*. As it is a law of *works*, it exacts perfect and unsinning *obedience*, and nei-

ther promises *Grace* to inable us to keep it, nor admits *repentance*, when we have broken it. As it is a Law of *Grace*, it exacts only *sincere obedience*, and both promises *grace* to inable us thereunto and admits *repentance*, in case of wilful disobedience. Now considering it under the *first* notion, it is the same with the law of *Nature*, as such, it obliges *all men* that are in the state of Nature or without the Pale of Christianity, who have neither promise of *grace* to inable them to obey, nor yet of pardon upon *Repentance* after they have once disobeyed it. In which forlorn condition they remain till such time as they embrace *Christianity* and are by Baptism admitted into the Kingdom of *Christ*, and from thenceforth the obligation of it, as it is a law of *works*, ceaseth and obliges them only as it is a Law of *Grace*, i. e. as it is a Law which exacts of them only *sincere obedience*, and promises both to *assist* them to obey, and upon their *repentance* to pardon their disobedience, so that considering the *moral Law*, as it is a law of *works*, it neither *justifies* or accounts just any but the *perfectly* innocent, nor yet indulges *pardon* to any that have offended upon *any* condition whatsoever; and therefore the Infidel World who alone are under the
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obligation of it, are said to be *strangers from the Covenants of Promise* having no hope; i.e. no hope founded upon Promise, none but what an *absolute and unpromised* mercy affords them, *Ephes. 2. 12.* And then if we consider it, as it is a law of *grace*, it justifies or accounts just none but the *sincerely obedient*, and indulges pardon to no offenders whatsoever, but such as are *sincerely penitent*; so that we Christians who alone are under the obligation of it can neither be *justified* by it but upon our *sincere obedience*, nor when we fail of that be *pardoned* by it, but upon our *unfeigned repentance*. Since therefore it is by the *moral law*, considered as a Law of *Grace*, that God doth judg us, he can acquit us by it upon *no other* terms but only our performing of what *it requires*, i.e. our hearty *repentance* for our past sins and sincere *obedience* for the future. For seeing it requires this of us under the penalty of *eternal condemnation*, we are obliged by it to this penalty, till we have performed what it requires, and to be at the same time *acquitted* by a law and *obliged* to the *Penalty* of it is a contradiction; did this law of *grace* require of us nothing but *faith*, and threaten *condemnation*, for nothing but *infidelity*, then indeed our bare *believing* in Jesus were sufficient to *dis-*

charge us from our obligation to its penalty; but since it also requires of us *repentance* and *sincere obedience* under the same Penalty that it requires *faith*, our *faith* cannot be sufficient to *discharge* us from its penalty, unless it be such as includes in it *repentance* and *sincere obedience*. In short, the law of *grace* condemns us as well for *impiety*, *injustice* and *uncharitableness*, as for *infidelity*; and therefore we cannot be acquitted by it upon forsaking our *infidelity*, unless we also forsake our *impiety*, &c. and while we continue in *any one wilful sin* for which it condemns, it is impossible that at the same time we should be acquitted and pardoned by it; so that unless our *faith* be such as doth include in it a *renuntiation* of all *wilful sin*, or which is the same thing, *repentance* and *sincere obedience*, we cannot be acquitted upon it by the Law of *Grace*.

AND then if we consider the *matter* of our Pardon and Remission, which is nothing but a releasing us from our obligation to *punishment*, it will from thence also appear, that that *faith* upon which we obtain our pardon must be such as works in us *sincere repentance* and *obedience*. For the *punishment* to which we are obliged by the Law of *grace*, consists in the *loss of Heaven*, as well as in the positive

tive Torments of Hell; and therefore our pardon must include a release from both: but to be released from our obligation of losing Heaven is the same thing as if it gave a right of enjoying it confer'd upon us: so that the Faith upon which we are pardoned and forgiven is the Faith upon which we are intitled to Heaven; and the Faith upon which we are intitled to Heaven as all agree, includes in it repentance and sincere obedience. For these two things are of undoubted certainty, that every man shall go to Heaven that dies intitled to it, and that no man shall go to Heaven that dieth in impenitence and wilful disobedience. For it is our keeping the Commandments of God that gives us a right to the tree of life, Rev. 22. 14. and our keeping Gods Commandments is that Holiness without which no man shall see God, Heb. 12. 14. And accordingly in Scripture the Remission of our sins is attributed to our Repentance and obedience as well as to our faith: so Acts 3. 19. Repent ye therefore and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord. And in Ephes. 1. 7. If ye walk in the light as he is in the light you have communion with him, and the blood of Christ cleanseth you from

from all sin. So also Acts 10. 34, 35. God is no respecter of persons, but in every Nation he that feareth him and worketh righteousness is accepted of him. From whence it is evident, that when the Scripture makes mention of faith only in the matter of our Justification, it is to be understood of faith in the greatest latitude, as comprehending Repentance and sincere obedience, for how can we be justified by faith only and yet be justified by obedience too, unless our obedience be included in our faith: and indeed the Scripture plainly declares that faith it self is not at all available with God, unless it be accompanied with sincere obedience. So Gal. 5. 6. In Christ Jesus neither Circumcision availeth, nor Uncircumcision, but faith which worketh by Love, and what he means by faith working by love, he tells us, Gal. 6. 16. Circumcision is nothing, and Uncircumcision is nothing, but the new Creature, and what he means by the new Creature, he also tells us, 1 Cor. 7. 19. Circumcision is nothing, and Uncircumcision is nothing, but keeping the Commandments of God: so that the only thing which avails us with God is faith working by love. Faith working by Love is the new Creature, the new Creature is keeping the Commandments of God; and

and in *James* 2. 26, we are told, that *as the body without the spirit is dead, so faith also is dead without works*, that is, it is altogether ineffectual. For so if you compare the 14. and 17. Verses of this Chapter, you will find that those two phrases, *faith cannot save*, and *faith is dead*, do both signifie the same thing. Since therefore *faith* it self without *obedience* is *unavailable*, when the Scripture makes mention of our being *justified by faith*, it must necessarily be understood of *faith*, comprehending *Obedience*.

AND thus you see what God the *Fathers* part is in remitting our sins, *viz.* that it consists in *granting* to us an universal act of *pardon*, and *Indemnity* in *consideration* of our Saviours Sacrifice, and upon *Condition* of our sincere Repentance and future obedience. And this is the *ground-work* and *foundation* of all remission of sins; without which our Saviour himself hath *no right* to pardon and forgive us; for since the Law against which we have all sinned was *peculiarly* from God the *Father*, as he is the *fountain* of Divinity, and consequently the *head* of the divine Dominion, it was *he peculiarly* that was the party *offended*, and consequently it was he to *whom* our obligation to *punishment*

nishment was due, and by whom *alone* it can be *released* and *remitted*; and as the *grant* of Remission was wholly in *his* will and pleasure; so was it also to accept the *consideration* and appoint the *Conditions* of it. So that now as none can be pardoned but upon *his Grant*, so neither can his *grant* be available to any, but upon that *consideration* which he hath accepted, *viz.* the precious *sacrifice* of his own Son, and upon such *conditions* as he hath appointed, *viz.* *faith* working in us *sincere repentance* and *obedience*; and accordingly our *Saviour*, in all that he doth in the part he acts in forgiving sins, proceeds *upon*, and according to this *Grant* of his *Father*: for 'tis in the right of and upon the *consideration* and *condition* of this *Grant* that he forgives us, nor can he forgive any by any other right than that which it gives him, or upon any other *consideration* than that which *it* hath admitted, or upon any other *condition* than that which *it* hath specified and determined. And this brings me to the *second* Head I proposed, which was to shew what it is that the *Son* doth in forgiving Sins.

IN short therefore, the part which our *Saviour* bears in it, consider'd as *King* under God the *Father*, is to make an *actual* and

and *particular application* of this *general Grant* of his Father to particular Sinners upon their *faith* and *repentance*. For the *Fathers grant* is onely a *general promise* that we shall be pardoned for Christs sake, whenever we *sincerely believe* and *repent*; but that *actual* pardoning us consists in the *application* of this general Promise to us in particular, by which the *general* promise of pardon is converted into a *particular* sentence of pardon. For the *promise* says thus, *Whosoever believes* and *repents* shall be pardoned; the *particular application* of the Promise says thus, *Thou dost believe* and *repent*, and therefore by vertue of that Promise I *pardon* and *forgive thee*. And this is the *proper part* of our blessed Saviour, who having *first* obtained this Promise of his Father by his *sacrifice* upon Earth, and then still *continuing* to obtain of him by his continual *intercession* in Heaven, *Royal Authority* to *dispense* that Promise to us (*vid.* p. 779. &c.) doth by vertue of that *Authority* *actually pardon* us upon our *actual repentance*. So that as soon as ever we perform the *condition* of Gods grant of pardon, our Saviour (who *knows* the inmost thoughts of our hearts and perfectly *discerns* our sincerity) *immediately pronounces* our sentence

tence of pardon, and by a particular application of that general grant to us, *absolves* us from our obligation to eternal punishment, and freely receives us into Grace and Favour. For though the completion and publication of our pardon is reserved for the day of judgment, when we shall be *absolved* from all punishment, (i. e. not only of eternal misery, but also of corporal death and temporal sufferings) in the publick view and Audience of the World; yet it is certain that every penitent Believer in Jesus is actually pardoned by him in Heaven, as soon as ever he believes and repents; that is he is, *in foro Christi* and before the Tribunal of his Royal Judgment *Absolved* from the obligation to suffer eternal misery which he lay under during his state of *impenitence*; and Christ in his own mind, judgment and estimation hath, Judicially thus pronounced concerning him, *By vertue of my Fathers grant to all penitent offenders and of that loyal Authority which he hath committed to me, I freely release thee from all that vast debt of everlasting punishment which thou hast too justly incurr'd by sinning against him.* Thus as the Father forgives us *vertually* by that publick grant of mercy which for Christs sake he hath made to all penitent offenders;

So

so the *Son* forgives us *actually* by that Royal Authority which the Father hath given him to make a *particular* application of that his general grant to us upon our actual *repentance*; and as it is by the *Fathers* grant that the *Son* pardons us, so it is by the *Sons* application of it that the *Father* pardons us; and therefore we are said in or by Christ to have redemption through his blood even the forgiveness of sin, Col. i. 14. i. e. to be forgiven for the sake of his blood, in consideration whereof God the Father hath given him power to forgive us; for so he himself tells us, that *all power in Heaven and earth was given him*, Matth. 28. 18. and there is no doubt but in *all power*, the power of forgiving sins was included; for so St. Peter tells us, that *through his Name*, i. e. by his Authority or judicial sentence, *Whosoever believeth in him shall receive remission of sins*, Acts 10. 43.

AND thus you see what the *first Regal act* is, which our Saviour *bath* always performed and will always *continue* to perform, viz. forgiving of sins.

II. ANOTHER of his *Regal acts* of this kind is, *punishing* obstinate offenders: For as he *mediats* for his Father in ruling and Governing us, he must be the Minister

ster of his Fathers *providence*, and being so, whatsoever *divine punishments* are inflicted upon offenders are to be look'd upon as the *stroaks* of his hand and the Ministries of his power, for he hath the *Keys of Death and Hell*, i.e. the power of punishing both here and hereafter, *Rev. 1.18.* and accordingly he threatens the corrupt Churches of *Asia*, that he would remove their *Candlestick*, and that he would fight against them with the sword of his mouth, that he would come upon them as a Thief, and that he would spew them out of his mouth, *Rev. 2.5.3.16.* and *Ch.3. v. 16.* all which is a sufficient proof that the punishment of offenders both here and hereafter is committed to him as a branch of that *Royal Authority* with which he is invested by the Father; in the execution of which Commission he many times Chastens bad men in this life in order to their reformation and amendment; for as many as I love saith he, (i.e. with well to) I rebuke and chasten, *Heb. 3. 19.* and many times persecutes them with exterminating judgments, thereby hanging them up in Chains, as it were, as publick examples of his vengeance, to warn and deter the World from treading in their impious footsteps. For so he threatens *Jezebel* and her followers;

lowers; *I gave her space to repent of her fornications and she repented not; behold, I will cast her into a bed, i.e. into a Bedrid and irrevocable condition and them that commit Adultery with her into great tribulation, and I will kill her children with death, and all the Church shall know that I am he which searcheth the reins and heart, and I will give unto every one of you according to your works, Revel. 2. 21, 22, 23.* And though for wise and gracious ends he oftentimes spares bad men in this life, and sometimes shines upon them a continued day of prosperity, without any cloud or interruption; yet he always overtakes them with the fearful storms of his vengeance in the life to come. For no sooner do their souls depart from their bodies, but they are immediately consigned by his warrant into the hands of evil Angels; those skilful spiteful and powerful executioners of his justice, under whose savage Tyranny they indure all the tortures and Agonies that the wrath and power of Devils, together with their own awakened consciences and furious and unsatisfied affections are able to inflict. Of which see Part. 1. c. 3. For that the souls of bad men are transmitted into a state of wretchedness and misery immediately
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upon their separation from their bodies is evident from the Parable of *Dives* and *Lazarus*, wherein in the *first* place *Dives* immediately after his death is said to be *in great torment in Hell*, and this while his body lay buried in the grave, *Luke* 16. 22, 23. which is a plain argument that in all that *interval* between death and the resurrection of the body, the souls of bad men abide in a state of *torment*; for secondly, this torment of *Dives's* soul in hell was *then* when his Brethren were *living* upon earth and under the teaching of *Moses* and the Prophets, *ver.* 27, and 28, 29, 30, 31. which shews that our Saviour supposes it to be at *that* very time when he deliver'd this Parable, and consequently he supposes all bad men who were *then* dead and whose condition he represents by that of *Dives* to be *then* in *Hell*, and there suffering unspeakable *Agonies* and *Torments*: and if so then it's plain, that when ever *impenitent* souls leave their bodies they are carried by Devils into some dismal abode and there kept under a perpetual discipline of torment; and in this *deplorable* state they remain expecting that *fearful day* of accounts, when their condition, through their *reunion* to their bodies and that dread *bodily Torment*,
they

they must then be condemned to, will be rendered yet far more intolerable.

III. ANOTHER of those *Regal Acts* which our Saviour *hath* always, and always will *continue* to perform, is his *protecting* and *defending* his Kingdom in this world. For thus he promises his faithful Church of *Philadelphia*, *Because thou hast kept the word of my Patience, I also will keep thee from the hour of temptation which shall come upon all the World to try them that dwell upon the Earth*, Rev. 3. 10. By which it is plain, that the power of *protecting* and *defending* his Subjects is inherent in Christ as an *essential* part of his *Regal Authority*; and this power he continually exercises now he is in heaven; for it was for this end among others that he promises to be with his Church to the end of the World, *Mat. 28. 20.* namely, to *guard* and *defend* it by his Providence against the outrageous attempts of its numerous enemies. For it is for this end that the Father *hath put all things in subjection under him, and that he hath left nothing that is not put under him*, Heb. 2. 7, 8. that so having the Universal Government of all things in his hand he might by his overruling Providence render them all subservient to the interest of his Church. For

so *Eph. 1. 21.* we are assured that the Fa-
 ther hath put all things under his feet, and
 given to be head over all things to his
 Church, i. e. hath vested him with an
 universal power over all things, that so
 he might order and direct them all to the
 interest and advantage of his Church.
 And accordingly now he is in heaven, the
 defence and preservation of his Church is
 the great business which he intends upon
 earth: there he now sits looking down
 from his Throne with a watchful eye to
 observe all the motions, and trace out all
 the dark designs of her enemies, and
 from thence he stretches forth his
 Almighty hand to guard and defend
 her against them, to repel or overrule
 their malice, to drive back their venomous
 Darts upon themselves, or to temper
 their Poyson into Physick, and extract a
 healing Balm out of the Stings of those
 Scorpions. In which how careful and dili-
 gent he hath been is abundantly manifest
 from the glorious success: for considering
 the vast opposition that hath been made
 against it even from its infancy, how is
 it possible it could ever have subsisted had
 it not been guarded by an invisible hand?
 No sooner did this *light upon a Hill* appear
 in the World but all the four Winds im-
 mediately

mediately conspired to blow it out; yet, which is miraculous to consider, still the harder they blew the brighter it flamed; and though for the first three hundred years it was the main and almost constant exercise of the Power and Policy, the Wit and Cruelty both of *Devils* and *Men* to suppress and ruine it, yet still it *thrived* and *encreased* under the most powerful means of its *extirpation*. It *conquered* by *suffering*, gathered *strength* by *bleeding*, and, like a head-strong Floud, still the more it was *check'd* the more it *swelled* and over-flowed, till at length it *filled the Earth as the waters cover the Sea*. Which, if well considered, is an amazing instance of the *vigilant* and *powerful Providence* of our Saviour, which hath not only *preserved* this burning Bush from consuming, but made it *spring* and *flourish* in the flames. And though since those *Primitive* Persecutions he hath many times for wise and gracious ends let *loose* the Wolves upon his Flock, and *permitted* them to worry, and sometimes almost to devour it, yet still he hath kept a strict and steady *Reign* upon their Power and Malice, and when they have served his ends, hath *check'd* and *stop'd* them in their savage career, and when they have

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thought the trembling Prey their own, hath stretched out his own Almighty Arm, and snatched it from their devouring jaws. So that while they are clubbing all their Power and Policy against it, *he that sits in the Heavens laughs them to scorn, the Lord hath them in derision, and doth contemn their impotent malice, which he can manage as he pleases; he can either prevent the mischievous effects of it, or cause them to recoil upon themselves, or make those very persecutions, with which they design to destroy his Church, the means of its enlargement and propagation; and what in his own infallible Wisdom he thinks best, that he hath always done, and will always do for his Church and People: For many a time have they afflicted me from my youth may Israel, or the Church of Christ, now say, many a time have they afflicted me from my youth, yet have they not prevailed against me, the Plowers have plowed upon my back, they have made long furrows, but the Lord is righteous, he hath cut asunder the Cords of the wicked, and in his own due time will confound and turn back those that hate Sion.*

AND as he exerciseth a most vigilant Providence over his Church in general, so

so doth he also over *all* the faithful and obedient *Subjects* of it, whose interest is as dear and precious to him as his *own bloud*; for they are not only the *purchase* of his *bloud*, but also the *Trophies* and *Conquests* of his *Spirit*, which makes them his by a *double Propriety*, and more *peculiarly* entitles them to his care and protection; they are living *Members* of his *own Body*, and as such he feels their pains by a most tender *sympathy*, and therefore his Providence is as much concerned for their *defence*, as his Eye-lid is to defend the Apple of his own Eye, *Zech. 2. 8.* and therefore though he exercises a merciful *Providence* over *all* men, yet these he *incloses* out of the *Common* of the World, and *fences* about with a *peculiar* care. These are his *Jewels*, and he keeps them in his Treasury under the *strongest* and most *invulnerable* security. He is always watching over them for good, and it is his *peculiar* and *continual* concern to protect and defend them, to keep off Temptation from their *Souls*, and Calamities from their *Bodies*, and so to over-rule and direct the course of things, as that whatever befalls them may center in their *happiness*. For though he many times corrects them with his *own* hand, and per-

mits them to be oppressed and afflicted by *others*, yet still he doth it with a most *gracious* intention, either to *cure* or *prevent* some disease in their minds, or to *excite* and *exercise* their *graces*, or to *wean* them from the love of *this* vain World, and *discipline* them for a blessed *Eternity*; and whatsoever evils happen to them in the course of his Providence, still he takes care to extract *good* out of them, and so to contrive and order the whole Scene of Affairs, as that in the issue *all things may still work together for good to them that love God*, and are called according to his purpose, Rom. 8.28.

IV. And lastly, ANOTHER of those *Regal Acts* which our Saviour *hath* always, and *doth* always *continue* to perform, is his *blessing* and *rewarding* all his faithful Subjects in the Life to come; for this, as he himself declares, he hath power to do, so Rev. 2. 7. *To him that overcomes, will I give to eat of the tree of life, which is in the midst of the Paradise of God, i. e. I will admit him in a participation of the blessed immortality of Heaven; so also Rev. 3. 21. To him that overcomes will I grant to sit with me on my Throne; even as I have overcome, and am sate down with my Father on his Throne; And he* promises the Bishop of the
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the Church of *Smyrna* in particular, *Be thou faithful to the death and I will give thee a crown of life*, Rev. 2. 10. In all which places he expressly declares his *Royal Authority* to reward his faithful Subjects, when they leave this World with the joys and *felicities* of the World to come; and this Authority he is continually exercising in his heavenly Kingdom. For when ever any faithful and obedient Souls depart from their bodies, he presently sends forth his *Angelick Messengers* to conduct them safe to the immortal Regions, and there to lodge them in some one of those *blissful Mansions* in his Fathers House which he went before to prepare for them; where free from all the disturbances of *flesh and bloud*, and of a vexatious and tumultuous World, they live in continued ease, content, and joy, wrapt up with the ever-growing delights of contemplating, loving, and imitating God, and of the most wise and amicable Society and Communication with each other, in the enjoyment of an endless *bliss* and *pleasure*; for so we are assured from Scripture that the happiness of the righteous doth commence from the moment of their departure hence. So Rev. 14. 13. *Blessed are the dead that die in the Lord, from henceforth, yea, saith the*
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the Spirit, that they may rest from their labours, and their works do follow them; and with St. Paul it was the same thing to depart from hence and to be with Christ, Phil. 1. 23. which necessarily implies, that upon his departure he expected to be immediately with Christ; and elsewhere he teaches, that to be at home in the body was to be absent from the Lord, and to be absent from the body to be present with the Lord, 2 Cor. 5. 6. 8. neither of which can be true if the Souls of good men go not to heaven immediately when they go from hence: but that they do so is as plain as words can express it in that promise of our Saviour to the Penitent Thief, Verily verily I say unto thee this day shalt thou be with me in Paradise, Luk. 23. 43. From whence it evidently follows, that even in the very Article of a true Penitents death, heavens joys do attend his departing Soul to receive it immediately when it is dislodged from the body. Thus in the very moment of its departure hence the Pious Soul is transported to those blessed abodes beyond the Stars, which are the proper seat and pure Element of Happiness, where the blessed inhabitants live in a continued fruition of their utmost wishes, being every moment entertained

entertained with *fresh* and *enraving* Scenes of pleasure, where all their happiness is *eternal*, and all their eternity nothing else but only one *continued* Act of Love, and Praise, and Joy, and Triumph, where there are no *sighs* or *tears*, no intermixtures of *sorrow* or *misery*, but every heart is full of joy, and every joy is *Quintessence*, and every happy moment is crowned with some *fresh* and *new* enjoyment. But of this blessed state I have given an account at large, *Part. 1. Chap. 1. and 3.* And this is that blessed reward with which our Saviour crowns his faithful Subjects *immediately* upon their departure hence; so that he doth not permit them to *sleeping* in the dust *unrewarded*, till the end of the World, but as soon as they have *finished* their work upon Earth, admits them to the joy of their Master, to all the felicities that their *separated* spirits are capable of in those several *degrees* and *measures* of perfection which they there arrive to, in which happy state they remain during their *separation* from the body, expecting the farther *completion* of their happiness in a glorious *Resurrection*, by which their Bodies and Souls being reunited, their whole *Humane Nature* shall be filled with bliss to the utmost stretch of its Capacity.

AND

AND now having shewn what those *Regal Acts* are which Christ *hath* always performed, and doth always *continue* to perform, I proceed in the

III. And last place, To shew what those *Regal Acts* are which are yet *to be* performed by him, before he surrenders up his Kingdom; and these are reducible to three Heads:

First, HE is yet farther to *extend* and *enlarge* his Kingdom by the Conquest of its enemies.

Secondly, HE is yet to destroy *Death*, the last Enemy, by giving a general Resurrection.

Thirdly, HE is yet to *judge* the World.

I. HE is yet farther to *extend* and *enlarge* his Kingdom by a more universal conquest of its Enemies. For if we consult the ancient Prophecies concerning the vast extent of our Saviours Kingdom, we shall find that there are a great many of them which as yet were never *accomplished*. So Psal. 2. 8, 9. *Ask of me and I will give thee the Heathen for thine inheritance, and the uttermost parts of the Earth for thy possession, thou shalt break them with a Rod of Iron, thou shalt dash them in pieces like a Potters Vessel, where-*

as

as hitherto it is certain Christ was never possessed of the uttermost parts of the earth; nor did he ever yet break his incorrigible opposers with a Rod of Iron, or dash them in pieces like a Potters Vessel; so also Dan. 7. 4. it is foretold of Christ, that there should be given him Dominion, and Glory, and Kingdom, that all People, Nations, and Languages should serve him, and that all Dominions should serve and obey him, *ibid.* ver. 27. so also Dan. 2. 34, 35. 44, 45. that the stone cut out without hands, by which all agree is meant the Kingdom of Christ, should become a great Mountain, and fill the whole earth, and that it should break in pieces, and consume all those other Kingdoms. Thus also it is foretold, that the Lord should be King over all the earth, Mich. 5. 4. and that there should be but one Lord, and his name one, Zech. 14. 9. and that he should have Dominion from Sea to Sea, and from the River to the ends of the Earth, Psal. 72. 8. and that all Kings should fall down before him, and all Nations serve him, *ibid.* ver. 11. and that all the ends of the earth should remember and turn to the Lord, and all the kindreds of the Nations worship before him, because the Kingdom shall be the Lords, and he shall govern among the Nations. These, and sundry other such like

like Prophecies there are which as yet it is certain, were never *accomplished* according to the full import and intent of them. Wherefore we may certainly conclude that there is a time yet to come before the consummation of all things, wherein our Saviour will yet *once more* display the victorious Banner of his Cross, and like a mighty man of War march on conquering and to conquer, till he hath confounded or converted his Enemies, and finally consummated his victories in a glorious Triumph over all the Powers of the Earth. For the Scripture not only *fortels* this universal conquest of his, but also *describes* and *delineates* the whole method and progress of it, which upon laying the Scripture Prophecies in their proper Train and Series seems to me to be this, that the opening of this great Scene of Providence will be the *conversion* of the Jewish Nation, those obstinate and hitherto implacable Enemies of our Saviour, whom notwithstanding they have been a thousand times over conquered, slaughtered, and oppressed, and do to this day continue scattered over the face of the whole Earth, he hath preserved by a strange and unparalleled Providence for one thousand six hundred years together a distinct

distinct and separate people from all the Nations of the Earth, to shew his mighty power in them, and once more render them, what they have always been, the Subjects of his *miraculous conduct*. For by a wonderful effusion of his Holy Spirit upon them, such as that was on the day of *Pentecost*, though far more extensive, *vid. Ezek. 39. 28, 29. Isa. 32. 13, 14, 15. Isa. 59. 20, 21.* compared with *Rom. 11. 26, 27.* he will all of a *sudden*, and in a most *surprizing* manner, *vid. Isa. 66. 8. Zach. 3. 9.* open the eyes of this *blinded* Nation, and powerfully convince them of the error and wickedness of their infidelity and malice against him, whereupon with one heart and one mind they shall return to the Lord, and with penitent tears wash off the guilt of the *bloud* of their Saviour, *Zach. 12. 10.* which like an *Heir-loom*, hath hitherto descended upon them from one Generation to another, for thus *Rom. 11. 25, 26.* *I would not brethren that ye should be ignorant of this mystery that blindness in part is hapned to Israel, &c. till when the fulness of the Gentiles be come in, and so all Israel shall be saved, as it is written, there shall come out of Zion the deliverer, &c.* From whence it is plain, that that
blindness

blindness which then hapned to *Israel*, and which continues on them to this day, shall one day be removed, viz. about that time when the Conversion of the Gentiles shall be compleated, and that then all *Israel*, (and not a small remnant of them as at first) shall be saved, so also 2 Cor. 3. 14. 16. *But their minds are blinded*, (meaning the People of *Israel*) for until this day remaineth the same vail untaken away in the reading of the Old Testament, nevertheless when it shall turn to the Lord the vail shall be taken away; where he first supposes that *Israel* that till then was blinded, and that till now remains so, should turn unto the Lord, and then asserts, that then the vail of ignorance, which hindered from discerning Christ in the Figures and Prophecies of the Old Testament should be removed from before their eyes.

AND now the Jews being thus converted by the power of our Saviour shall under his victorious Banners be conducted into the Holy Land, and repossessed of their ancient native Country, [Jer. 32, 37, to 41. Ezek. 36. 24, 25. Chap. 37. 21, 22, 25. Amos 9. 14, 15. Isa. 11. 11, 12.] whither they shall be close pursued with mighty Hosts of the Eastern Infidels, and be reduced by them into imminent danger of
utter

utter desolation, in which extremity of theirs our blessed Saviour shall make bare his *Almighty Arm*, and in a most miraculous manner confound and scatter those mighty swarms of Infidels, and crown his *Israel* with Victory and Triumph, [*Joel* 3. 1, 2. 9. 14. *Mick.* 4. 11, 12. *Isa.* 24. 21, 22. *Zeph.* 3. 8. *Isa.* 63. 1. 6. *Isa.* 34. 1. *Isa.* 59. 16, 17. *Zech.* 14. 13. *Hag.* 2. 22. *Zech.* 12. 2, 3, 4.] The same of which *miraculous events*, spreading far and wide, even to the utmost ends of the Earth, shall in a little time convince all the *Heathen World* of the truth of *Christianity*, and prevail with the Kingdoms of the earth to become the Kingdoms of our *Lord* and of *his Christ*, [*Isa.* 66. 16. 18, 19, 20. *Isa.* 60. 1. 6. *Jer.* 14. 33. *Isa.* 7. 61. *Ezek.* 38. 16. 21, 22, 23. *Rom.* 11. 12.] And now the Kingdom of Christ in this World being arrived to its *full extent* and *growth*. Truth and Peace, Charity and Justice shall reign and flourish over all the Earth. Now *all the World* shall be *Christendom*, and *Christendom* shall be restored to its ancient *Purity*. For now he who is to come with the *Fan* in his hand will thoroughly *purge* the Floor of his Church from all that *Chaff* of Superstition and Idolatry, Schism and Heresie, Irreligion

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and Immorality with which it is almost totally covered, and the *true Faith*, the *sincere Piety*, the *generous and unaffected Vertue* which Christianity teaches and prescribes shall be the universal livery and cognisance of the Christian World, [*Psal.* 72. 7. *Isa.* 66. 12. and *Chap.* 23. 4. *Mich.* 4. 3. *Jer.* 32. 39. *Zeph.* 3. 8, 9. *Ezek.* 19. 21, 22. *Isa.* 9. 7. and *Chap.* 2. 20. *Hab.* 2. 14.] For much about the time of this *Conversion*, of the *Jews*, and that glorious *Call* of the *Gentiles* thence ensuing, that *corrupt and degenerate Faction* of Christians whom the Scripture calls the *mystical Babylon*, and the *Antichrist*, and which for several Ages hath been the great *Nuisance* of *Christendom* will in these Western parts of the World muster up all its Forces to destroy and extirpate the purer Professors of *Christianity* by a general *persecution*, [*Rev.* 13. 7. in which attempt for some time this Faction will be very prevalent and successful [*Dan.* 7. 21, 22.] when all of a sudden the *Kings* and *Princes* of the Earth, who have hitherto been *partakers* with it in its foul *Impostures* and *corruptions* (being either awakened by those miraculous *Conversions* of the *Jews* and Eastern *Gentiles*, or convinced of their errors by the powerful impressions

impressions of *his Spirit* in whose hands the hearts of Kings are) will turn their Swords upon this *Antichristian Faction*, whose Cause they have hitherto espoused, and conspire to root it out from off the face of the Earth, [*Rev.* 17. 16, 17.] which being effected, the Western Church will universally reform it self according to the Standard of the Church of Jerusalem which will then be in a literal sense the *Mother of us all*, [*Isa.* 60. 1, 2, 3, 4, 5.] Thus partly by *destroying*, and partly by *converting* its Enemies, our Saviour will yet mightily enlarge the borders of his Kingdom, and advance it to the utmost pitch of purity and splendour that this state of mortality will admit, and in this happy state he will preserve and continue it for several Ages, [*Rev.* 20 1, 2, 3, 4, 5, 6.] till a little before the commencement of the *General Judgment*, at which time the Devil, who had been hitherto chained up, will be loosed again to work in the Children of disobedience to excite them to delude and deceive the World again, and to persecute the sincere Professors of Christianity with incessant cruelties, [*Rev.* 20. 7, 8, 9.] when all of a sudden, and while they are securely triumphing in the success of their Villanies they shall be surprized

with the Day of Judgment, [Rev. 20. 10, 11, 12, 13, 14, 15.] which *like a Thief in the night* shall come upon them, and put an end to all their mischiefs for ever.

II. ANOTHER of those *Regal Acts* which he is yet to perform is to *destroy Death*, the last Enemy, by causing a general *Resurrection* of the Dead, which being one of the great *Articles* of our Creed, I shall insist more largely upon it, and endeavour,

First, To prove the *certainty* of the Fact; and

Secondly, To explain the *manner* how it will be performed.

I. I shall endeavour to prove the *certainty* of the Fact, *viz.* that our Saviour shall raise the dead; which is as plainly and frequently asserted in holy Scripture as any Proposition contained in it; for so 2 Cor. 4. 14. we are assured that God will raise us up by Jesus Christ, *i.e.* by his personal power and Agency, and accordingly, John 6. 39, 40. 44. 54. Christ promises us over and over again, that he will raise us up at the last day; and Joh. 11. 25. he thus declares himself to Martha, *I am the Resurrection and the life, he that believeth in me though he were dead yet*

yet shall he live; and John 5. 28. he tells us, that the hour is coming in which all that are in the Grave should hear his voice. And of the truth of this he hath given a most sure and certain pledge by his own Resurrection, which not only demonstrates the possibility of the thing, that the dead may rise, but also gives ample assurance that they shall. For that he hath in him a power to raise the dead is evident by his raising himself; and to be sure that Power and Spirit that was in him when he raised himself, is able to raise all those in whom it resides. Whoever therefore hath the Spirit of Christ, that Spirit by which he rose from the dead, hath the power of the Resurrection in him, which power to be sure will not be always in vain, but one time or other will most certainly be reduced into Act: For so the Apostle assures us, Rom. 8. 11. If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in us. And indeed considering that Christ in dying and rising from the dead acted as our Head and Representative, we may justly conclude, that as when he laid down his life, he laid it down for ours; so when he took it up again, he took up ours with

it; and consequently that he *virtually* raised *us* by the *same* Spirit whereby he *actually* raised *himself*: because he hath not only *Power*, but also *Will*, as he is our *Head* and *Representative*, to raise *us* even as he raised *himself*. So that we are already risen in our causes since our *Head* and *Representative* is risen, and hath the *same* power to raise *us* as he had to raise *himself*; and hence he is called, *the first born from the dead*; and we the *Sons of the Resurrection*, Col. 1. 18. because our Resurrection is now in the *same* causes (that is, in the *same Will* and *Power*) as his was before he arose. And therefore also he is called *the first fruits of them that rise*, that is, the *pledge* and *handset* of the general Resurrection; because he is risen with the *same Will* and *Power* to raise *us*, that he had when he arose, to raise *himself*; and hence we find the Apostle argues from the Resurrection of *Christ* to the general Resurrection, 1 Cor. 15. 12. Now if *Christ* be preached that he rose from the dead, how say some among you, that there is no resurrection of the dead? If we are all agreed that *Christ* is risen, what reason can any man have to doubt of the general Resurrection? But if there be no resurrection from the dead, then is *Christ*
not

not risen, ver. 13. To say that we shall not rise, is by consequence to deny the resurrection of *Christ*, because that very same will and power which must have been the cause of *Christs* resurrection; if he be risen, must be the cause of *ours*, if ever we rise; and therefore if it be insufficient to raise us, it could never have been sufficient to raise him, and consequently he cannot be risen. If it be objected against this reasoning of the Apostle, that our resurrection will be far more difficult to accomplish than *Christs* was, because his body was never corrupted, nor were the parts of it ever dispersed, as ours will be, long before the resurrection; and therefore that cause which was sufficient to raise *Christ*, may not be sufficient to raise us: It may easily be answered, that to the infinite power by which *Christ* was raised, all possible things are equally easy; and therefore allowing our resurrection to be but possible, it must be every whit as easy to that infinite power by which *Christ* was raised, to reduce all our scattered atoms into one mass again, and to reorganize them into a humane body and reunite it to its antient soul, as it was to quicken the yet uncorrupted body of our Saviour. So that all the question is whether the

thing be *possible*, for if it be, it will be every whit as *easy* to the *omnipotent* cause of our Saviours resurrection, to raise *our* bodies as it was to raise *his*. But, I beseech you, why should it be thought more *impossible* for God to raise a dead corrupted body, whose parts are all *dispersed* and *scattered* throughout the vast wilderness of matter, and *reunite* it to its primitive soul, than it was at first to *create* the matter of it, and then *form* it into a humane body and *animate* it with a humane soul? He who at the *first creation* could *separate* the *confused mass* of matter into so many distinct *kinds* and *species* of Beings, can doubtless at the general resurrection as easily *separate* the *same matter* into its distinct and several *individuals*. For, what should hinder him who numbers the *stars* of the Heavens, the *sands* of the Sea and the *hairs* of our heads, from keeping an exact account of all our *scattered particles*, and from knowing what *dust* belongs to every *body*, and what *body* to every *soul*? Or how can it be *difficult* to him, whose *power* is as *immense* as his *knowledg*, to re-collect all the *parts* of this curious piece of Clockwork which he both made and took in sunder, and to *restore* every *pin* into

into its proper place, every *spring* to its due vigour and activity, and every *wheel* to its primitive figure and motion? If it be farther objected that there is an *impossibility* in the *nature* of the thing, for the *same* dead body after it is *corrupted* and its parts all *disperst*, to be *reunited* and raised to *life* again; I answer, that since these dispersed *parts* of our bodies do not *perish*, but are safely *laid up* in the Chambers of Nature, however they are *scattered* or wherever *lodged*, they are all within the ken of Gods *knowledg* and within the reach of his *power*; and so long as they are *so*, why should their *separation* render it *impossible* for them to be *rennited* how and when he pleases? If you say, that in that *perpetual* course of *transmutation* which the matter of humane bodies runs, it may happen and sometimes doubtless it *doth*, that the *same particles* at several times are incorporated into *several* bodies; As for instance, when *one* man eats either the flesh or that which hath the flesh or substance of *another* in it, and digests it into a part of his *own* body and substance which case how is it possible at the resurrection that the substance or matter of *this part* should be reunited to them *both*?

To

To this I answer, that considering that scarce the *hundredth* part of what we eat is *digested* into the substance of our bodies, and that all the rest we *render back* again into the *common mass* of matter by sensible or insensible evacuations; though we should suppose one man to have eaten up the whole substance of anothers body, yet he retains but *one* part of an *hundred*, and what should hinder an *omnipotent power* from raising the body he hath devour'd out of the ninety nine parts which he lets go again? And then considering that in seven years time the whole *substance* of our body *Changes*, he must if he live so long evacuate that *one* part which he retain'd, and so the *whole* will be at last worn off from the matter and substance of his body. Nay, suppose this Devourer to feed altogether upon *mans* flesh, as some affirm the *Canibals* do, and that in the last seven years before his death, he devours *one hundred* humane bodies weighing *two hundred pound* a piece; according to this computation the utmost he can be supposed to digest of the flesh of these *hundred* bodies into the substance of his own amounts not to above *two pound* of each, so that of the *two hundred* weight of bodily substance whereof these devoured

youred bodies did consist, there will still remain *one hundred ninety eight* undigested into the substance of the Devourer; which we may easily conceive is *sufficient* matter out of which to re-produce the same bodies: For we many times lose as much of our substance in a *sweat*, and a great deal more in a *consumption* as these devoured bodies do in their being eaten and digested; notwithstanding which our bodies continue *numerically* the same; But as for the bodies of these *Man-eaters* there is no doubt but they carry with them a great deal of *other* substance to their graves besides that of mans flesh; for the *liquor* which they drink with it, the *bread* which they eat with it, and the other *accidental nourishments* which they receive with it, goes into the substance of their bodies as well as *that*; and these being at least one half of their *nourishment*, must constitute at least one half of their *bodies*. What then should hinder but that at the resurrection the other half of them which consists of mans flesh may be separated from them and restored to those humane bodies they devoured; and if so, then each of them shall recover its *whole* substance again, and not want so much as *one particle* of all that mat-

ter whereof they were composed when they were eaten, for it is but just that they should be made to refund those unnatural spoils which they barbarously ravished from the bodies of other men. But then you will say, How shall the *Cannibal* that eat them be raised, when according to this account it must be deprived of one half of the substance it died withal? I answer, that to this remaining half of his bodily substance there may, without any repugnance to its being raised the *same body*, be added out of the *common mass* of matter as much new bodily substance as is sufficient to re-integrate it in all its parts; for the resurrection of the *same body*, doth not necessarily imply that all the *same matter* shall be raised, and no *other*, and no *more*. For if all shall be raised in the most *perfect* stature and proportion of humane bodies, as there is no doubt but they shall, then Infants and Dwarfs, and such as die of Consumptions must have *new matter* added to that which they die withal; and therefore the resurrection of the *same body* can imply no more than this, that every body shall be raised out of the *same matter*, so far as it will go; and therefore if this remaining half of the substance

stance of the *Canibals* body will not go far enough to redintegrate his *whole* body at the resurrection, there is no doubt but God will add *new substance* to it, which will no more hinder it from being the *same numerical* Body, than the reparation of an house with *new stones* and *Timber* hinders it from being the *same numerical* house. For suppose that God by a Miracle should in an instant restore a man to his *full Bulk*, the substance of whose body is half pined away by a lingering *Consumption*, this would not at all hinder but that still it would be the *same numerical* Body. Why then should the Addition of *new* bodily substance to the remaining half of the matter of the *Canibals* body at the resurrection hinder it from being raised *numerically* the *same*.

AND this I conceive is sufficient to clear the doctrine of the general Resurrection from all pretence of *Repugnancy* and *Contradiction*. But suppose after all that there should be some *rare* and *singular* instances wherein it will be *impossible* in the nature of the thing for the *same numerical* Body to be Raised again; this would no more impeach the truth of a general resurrection of the *same* bodies; than *Enoch's* and *Elias's* not dying, do the truth

truth of the Maxim of the Author to the Hebrews, *It is appointed for all men once to die.* If therefore in any instance it should be impossible in the nature of the thing for God to raise the same body, it will be sufficient to serve the purpose of rewards and punishments, for God to cloath the same soul in a new body. For it is the soul that individuates the man and makes him to be the same person though he hath not the same body. We have not the same matter about us when we are ten years old, that we were first cloathed with when we were born, and as he who shall be rewarded or punished ten years hence for a Virtue or a Crime which he acts now, will be rewarded or punished in the same body, though not in the same matter; so he who shall be rewarded or punished at the resurrection for the good or evil which he doth in this life, will be rewarded or punished in the same person, though it should not be in the same body. But it being more congruous to the accuracy and exactness of the divine justice that it should be in the same body as well as in the same person, and it being every whit as easy to an infinite power to restore to our souls the same bodies as to cloath them in new ones (for

(for within the compass of possibilities all things are *equally* within the reach of Omnipotence) mens bodies shall be universally rebuilt at the Resurrection out of those *old Ruins* and *Materials*, in which they did good or evil in this life; and if there should happen some *particular* instances wherein such a numerical resurrection should be in it self *impossible*, these will be only a few exceptions from that general rule, which rather confirm than destroy it. For thus from Scripture we are assured that they who sleep in the dust of the earth shall awake, *Dan. 12.2.* and that *all that are in the grave shall bear Christ's voice and come forth.* John 5. 28, 29. that *the Sea shall give up the dead which are in it, and that death and Hell, i. e. the grave shall deliver up the dead which are in them,* Rev. 20. 13. All which expressions according to the literal sense of them (from which without necessary reasons we ought not to depart) do plainly import a resurrection of the *same numerical bodies.* Our Resurrection therefore being a *possible* thing is as *easy* to an *omnipotent* Power, as *Christ's* was, and therefore *his* resurrection is a most certain pledg of *ours*; since he rose as our common *Head* and *Representative*,
and

and consequently rose with the very same *Will* and *Power* to raise *us* which he had to raise *himself*.

HAVING thus proved the Truth of the *matter* of Fact, *viz.* that Christ will raise us at the last day; I proceed in the next place to the *manner* of the Fact, how it is that he will raise us. In treating of which, I shall regulate my self by that account which the Apostle gives of it, 1 Cor. 15. in which he having proved at large the truth of the Resurrection from ver. 12. to the 35th. he comes to answer an Objection concerning the manner of it; *but some man will say, how are the dead raised up and with what body do they come?* In answer to which he gives a large description of it, and by the similitude of *seed*, explicates the *manner* how it shall be performed, till he comes to ver. 42. where he applies the similitude to the matter in hand; *so also is the the Resurrection of the Dead*; and then goes on with a farther enlargement on it to the end of the Chapter. So that this *so also* refers both to what went before, and to what follows. *So also, i. e.* so as I have already in part described and shall farther explain in my ensuing Discourse; This *so* therefore referring to the

the *whole description*, implies these five particulars of which the whole consists.

First, *So* is this mortal body to be the *seed* and *material Principle* of our Resurrection.

Secondly, *So* must this Seed *die* and be *corrupted*, before it is to be quickned and revived.

Thirdly, *So* is this dead corrupted body to be *raised* and *quickned* by the power of God.

Fourthly, *So* is it to be *raised* by the Divine Power into the proper and natural form of an humane body.

Fifthly, *So* is this humane body to be *changed* and *altered* in its Resurrection.

I. *So is the Resurrection of the dead, i. e.* so is this mortal body to be the *seed* and *material principle* of the Resurrection. For this is plainly implied, *ver. 36. Thou fool, that which thou sowest is not quickned except it die.* Intimating, that as the Seed is the *material cause* of the Ear of Corn which afterwards springs up, *so* are these *mortal bodies* which we sow in the Earth, at least the main *materials* of those immortal ones into which we shall be quickned at the Resurrection.

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Perhaps as the Seed *digests* and *incorporates* into it self the *juyces* of the Earth, and shoots them up *together* with its own substance into the Stalk and Ear; so in some particular instances at least, there may be other *matter* at our Resurrection *interwoven* with the appropriate substance of our mortal bodies, and *together* with it spring up into *immortal* ones. Yet from the Apostles comparison it is apparent that *this* very mortal body which we sow in the Grave shall be at least the *Seed* and *Embrio* which shall receive our Soul at the Resurrection, and by that (supposing *other matter* be added to it) *assimilate* and *digest* it into its own substance. Now though to *reproduce* the scattered particles of our dissolved flesh, and *extricate* them out of all those other substances whereinto they have been woven and entangled, may seem to us at first view an *impossible performance*, yet that it is *not so*, I have already demonstrated; and if a parcel of *Quicksilver* after it hath run a tedious course of *alteration*, shifted it self out of its *natural form* into that of a *vapour*, out of a *vapour* into an insipid *water*, out of *water* into a white or red or yellow *powder*, out of that into a *salt*, and thence into a malleable *Metal*, may by a skilful

Artist

Artist be reduced out of all these various contextures into its *natural form* of plain and running *Mercury*, why should we think it either *impossible* or *difficult* for a Being of *immense knowledge* and *power* to watch the wandering particles of our corrupted bodies through all their successive *alterations*, and to *retrieve* them out of all those substances into which they shall be finally resolved, to take out of one body what belongs to another, and restore to each its own; and finally to *incorporate* them all together into their *natural forms* and *figures*?

II. So is the Resurrection of the dead, i.e. so is this Seed of our mortal body to die and be *corrupted*, before it shall be raised again. *That which thou sowest is not quickened unless it die*; intimating, that as the *parts* of the *Seed* are *separated* in the ground, and *dissolved* into a liquid Jelly before it springs up into *Stalk* and *Ear*; so this mortal *body* of ours must be *corrupted*, its parts must be *dispersed* and *dissipated* from one another, before it quickens and springs up again at the general *Resurrection*; and indeed the body must *naturally corrupt*, when once it is *separated* from the Soul that enlivens it, and that before it is raised and glorified the

Soul should remain for some space *separated* from it seems highly necessary. For the nature of *Souls* is such as requires a gradual and leisurely *progression* out of one state into another; their faculties are such as cannot in a natural way be improved but by *degrees*, or qualified in an instant for two *extreme conditions*, without a miracle. But as for this *mortal* State and that of the *Resurrection*, they are two such remote and distant *extremes*, as that *our* slow paced *natures* cannot travel from one to the other under a long space of *time*; and for a *Soul* to pass in one instant out of an *Earthly* into an *heavenly*, out of a *fleshly* into a *spiritual*, out of a *mortal* into an *immortal* body, seems too great a leap for a Being whose nature confines it to a *gradual* improvement. For how should a *Soul* which hath been so long immured in mortal *flesh*, so long accustomed to its *sensual* pleasures, so clog'd and incombered with its unweildy *organs*, so pinioned and hampered by its brutish *appetites*; How, I say, is it possible in a *natural* way for *such* a *Soul* to be immediatly disposed to act and animate an *Heavenly Body*? And therefore it is requisite that for *some* time at least it should continue in a *separate* state there to inure it

it self to a *heavenly life*, and by a continued contemplation, and love, and imitation of God to ripen *gradually* into the state of the Resurrection, and to contract a perfect *aptitude* to animate an *heavenly body*, that so its powers being *enlarged* and *improved* by exercise, it may be able to manage that *active* fiery Chariot, and be prepared to operate by its *nimble* and *vigorous* Organs, which till the Soul is rendered more sprightly and active by long and continual *exercise*, will be perhaps too swift for it to keep pace withal. It is true, the Apostle tells us of some Souls that in an *instant* shall be fitted for and with these heavenly bodies, 1 Cor. 15. 51, 52. *Behold I shew you a mystery, we shall not all sleep, but we shall all be changed in a moment, i. e.* those good men who are living just before the Resurrection shall suffer *no separation* of their Souls from their Bodies; but the beggarly vestment of their *flesh*, while it is upon them shall in an *instant* be *transformed* into a glorious and immortal Robe; which to be sure it would not be, unless in the same instant also their *Souls* were made *fit* to wear it. But then it is to be considered that both will be *miraculous*; And, for ought I know, it will be as great a Miracle immediatly

to fit an *imperfect Soul* for a *glorified body*, as immediately to change a *gross and corruptible body* into a *glorious and immortal one*. And therefore though some Souls shall be *immediately* qualified to operate by glorified bodies, without any intermediate space of *separation*; yet this being *extraordinary and miraculous*, is only an *exception* from the general rule of *Providence*, which is to leave things to proceed and act according to the *regular* course of their *Natures*; and if Souls are so left, as ordinarily to be sure they are, it is highly requisite that they should be allowed some *space of separation* from their *mortal bodies* before they are clothed with their *immortal ones*; and consequently, that this mortal body should be *corrupted and dissolved* before it is *quicken*ed and *glorified*.

III. *So is the Resurrection of the Dead*, i. e. so is this dead corrupted body to be raised and quickened by the power of God; so v. 37, 38. *That which thou sowest thou sowest not that body that shall be, but bare grain, perhaps of Wheat, or of some other grain, but God giveth it a body as it pleaseth him*; in which he plainly intimates, that as a grain of Wheat sown in the ground is only the *Seed or material Principle* of the
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Stalk and Ear that spring up from it, but *God* is the *principal efficient* cause that forms the matter, and enlivens it, and causes it to spring up and ripen; so though these *mortal* bodies which we sow in the Grave are the *Seed* and *matter* out of which our *immortal* one shall spring, yet it is *God* that must *recollect* this matter, *reduce* it into a body again, and *reunite* it to its ancient Soul. For this is such a performance as doth require an *Almighty* Agent; it is *he alone* can trace our scattered Atomes through all those Generations and Corruptions wherein they have wandered, and *retrieve* them out of all those other bodies whereinto they have been finally resolved. It is *he alone* can *separate* them into the several Masses whereunto they originally appertained, and *order, distinguish,* and *distribute* those rude Masses into their various parts, and connect and joyn one part to another. It is he alone that can *reorganize* those undistinguished heaps into humane bodies, and *reunite* them to their Primitive Souls. And accordingly we find that this great Article of the Resurrection is in Scripture resolved into the power of God: for so our Saviour attributes the Sadduces denial of the Resurrection to their *not knowing the*

Scripture and the power of God, Mat. 22.29. which plainly implies, that the power of God must be the cause of the Resurrection. So 2 Cor. 1.9. St. Paul tells us, that he was brought into a great extremity, that *so he might not trust in himself, but in God that raiseth up the dead*; and 1 Tim. 6.13. *I charge thee, saith he, before God that quickeneth all things.* And indeed to quicken our bodies when they are dead requires the same power as it did at first to create and form them. For as at their first *Creation* they were formed out of the *pre-existing* matter of the Earth, so at the *Resurrection* they must be reproduced out of the same matter again; and as at the *Creation* all those distinct kinds of Beings we behold lay *shuffled* together in one common Mass, till the fruitful voice of God separated this united Multitude into their distinct Species; so at the *Resurrection*, after these mortal bodies are crumbled into dust, and that dust is scattered through all that confused Mass again, it is *God alone* whose powerful voice can command them *back again* in their proper shapes, and call them out again by their single individuals: so that as our first existence was only a real Echo to Gods omnipotent *Fiat*, so will our return into existence be to his Almighty

Almighty Surge. The Scripture indeed seems to affirm, that the holy *Angels* will be employed in this great transaction, though what they are to do in it is not expressly related; only *1 Thes. 4. 16.* the Apostle seems to intimate, that their Office will be to collect the scattered reliques of our mortality; for there he tells us, that *the Lord himself shall descend from Heaven with a shout, with the voice of the Archangel, and the Trump of God,* upon which *the dead in Christ shall rise first.* Which popular description seems to import, that as by a loud voice or a Trumpet it was anciently the custom of the Jews, and other Nations, to summon Assemblies, and particularly by a Trumpet to collect and rally their Armies; so at the Resurrection our Saviour by the Ministry of his *Angels*, under the conduct of their *Archangel*, will assemble and rally our scattered Atoms, and then by his divine power Organize them into humane bodies again, and reunite them to their proper Souls. For so *Mat. 24. 31.* Christ tells us, that his *Angels* shall with the sound of the Trumpet gather together his Elect from the four Winds. Which if you compare with the above-cited Text you will find that this sound of the Trumpet
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by which the Elect are to be gathered is to *precede* their Resurrection, and consequently, that it is not to gather them when they *are* raised, but to gather them *to be* raised; that is, to collect their dispersed dust which hath been blown about upon the Wings of the Wind in order to their being *redintegrated* into humane bodies, and *reinformed* with their Primitive Souls.

IV. *So is the Resurrection of the dead, i. e.* so are our dead bodies to be raised again into the proper form and kind of humane bodies; and this is implied in *ver. 38. but God giveth it a body as it pleaseth him, and unto every Seed his own body, i. e.* as to the seed of Wheat which dies in the *Winter*, God gives in the *Spring* the Body, or Stalk, and Ear of Wheat; so to this mortal body which we sow in the *Grave*, God will give at the *Resurrection* its own proper and specifick form. For the Soul will have the same faculties at the *Resurrection* that it hath *now* in this mortal state, and the *body* is only in order to the *Soul*, its parts and members being all purposely contrived into fit instruments for the Soul to work withal. These inward *faculties* therefore continuing still and for ever the *same*, it is highly requisite that

that at the Resurrection they should be *refitted* with the same corporeal instruments of action: for the Soul is to the Body what the *art* is to the *thing* that is formed by the Art; and therefore as the *thing* formed is not perfect so long as it is any way disproportionable to the *Art* which formed it, so neither can the *Body* be perfect till in all its parts it is every way apporportioned unto the faculties of the *Soul*, and how can the matter of this corrupted body be *readapted* to the natural faculties of a humane Soul unless it be raised again into an humane body, and restored to its *Primitive* figure and proportion? For should it be raised with *more* or *fewer* parts than those it now consists of, it must either be *defective* or *superfluous* in its parts, or the Soul must have more or fewer faculties to employ them. It is true, after the *Resurrection* the Scripture plainly tells us, that our Souls shall no longer exercise those their *Animal faculties* of nourishing and propagation; that *the Sons of the Resurrection* shall neither marry, nor be given in marriage, but that they shall be equal to the *Angels of God*, Mat. 22. 30. and indeed since every individual man will then be raised into an *immortal state*, there
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will be no need either that they should be *nourished* themselves, or that they should *propagate* any more individuals to preserve their kind. But it doth not hence follow, either that the *Soul* shall be deprived of those *Animal faculties*, or consequently that the *Body* shall be raised without the *Organs* by which those *Animal operations* are performed: for though our Saviours Body after the *Resurrection* had no need of *nourishment*, yet it is plain it was raised again with its natural *instruments* of eating and drinking, which he once actually used to assure his Disciples of the *reality* of his *Resurrection*; and though now those parts are useless to him, as to that *particular* animal operation, yet there is no doubt but his *Soul* still uses them for other *unknown* purposes peculiar to his glorified state; or if he do not, yet since those parts were necessary to the *perfection* of a humane body, and consequently, to the *redintegration* of his humane nature, it was requisite he should be raised with them, that so he might have *corporeal* Organs adapted to his *animal* faculties, which it is plain were not *extinguished* by his *Resurrection*; and since the *Resurrection* of our Saviours body is in Scripture represented as the pattern
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of ours (for he shall change our *vile body* that it may be fashioned like unto his glorious body, Phil. 3. 21.) we may hence warrantably conclude that ours shall be raised as his was, compleat in all the parts of an humane Body.

V. AND lastly, *So is the resurrection of the dead, i. e.* so are these humane bodies to be changed and altered by the resurrection. So ver. 37. *That which thou sowest thou sowest not that body that shall be but bare grain*; intimating, that as the seed when it is sown is nothing but *bare seed*, though when it is quickened it springs up into a long *stalk and ear*, which many times contains in it an hundred grains; even so this mortal Body which is only the *naked seed* of our resurrection shall be very much altered from what it is, and changed into a more compleat and perfect substance. For the more clear and distinct explication of which we will first consider the Change that will then be made in the bodies of *good men*; and secondly, the change that will be made in the bodies of the *wicked*.

First, WE will consider the Change that will then be made in the Bodies of *good men*; which consists of four particulars.

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First, **THEY** will be changed from *base and humble* into *glorious Bodies*.

Secondly, **FROM** *earthly and fleshly* into *spiritual and heavenly Bodies*.

Thirdly, **FROM** *weak and passive* into *active and powerful Bodies*.

Fourthly, **FROM** *mortal and corruptible* into *immortal and incorruptible Bodies*.

I. **THE** Bodies of good Men will be changed from *base and humble* into *bright and glorious ones*; so ver. 43. *It is sown in dishonour, it is raised in glory*, that is, when it is sown in the grave, it is a *base and abject* thing, not to be indured above ground for its *gastrly looks and nauseous stink and putrefaction*; but at its resurrection it shall come forth in a *bright, and beautiful and venerable form*; for so our Saviour assures us, that after their resurrection *the righteous shall shine forth as the Sun in the Kingdom of their Father*, Matth. 13. 43. that is, the matter of their bodies shall be *refined and exalted* into a bright and lucid substance, which shall glitter like the Sun and cast forth rays of glory round about them; and this perhaps is *that inheritance of the Saints in light*, that is, embodied in light, which the Apostle speaks of Col. 1. 12.

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for when this dull matter comes to be *reanimated* with a blessed and glorified Soul, it will doubtless derive from it a great deal of *beauty* and *lustre*. For if *now* our Soul when it is overjoyed can so transfigure our Bodies, fill our eyes with such sprightly flames, overspread our *countenances* with such an amiable air, and paint our *faces* with such a serene and florid aspect, what a change will it make in our *Resurrection-body*, which being incomparably more fine and subtil than *this*, will be far more pliable to the motions of the Soul. When therefore the happy Soul shall re-enter this *softened* and *liquified* matter ravished with unspeakable joy and content; how will its delightfom emotions change and transfigure it; how will its active joys shine through and overspread it with an amiable Glory? especially when with this *natural* energy of its glorified Soul, our Saviour himself shall cooperate to *change this vile body that it may be fashioned like unto his glorious body according to the mighty working whereby he is able to subdue all things to himself*. Though now therefore the matter of our bodies is *vile* and *sordid*, and such as seems altogether incapable of such a *glorious change*; yet according to the best Philosophy there

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is no *specifick* difference in matter; and if the vilest and most ignoble matter may by mere *motion*, not only be Crystallized but transformed into a flaming brightness, as we are sure it may; if in lighting of a *Candle* that is newly blown out, by applying another to the ascending smoke, this *dark* and *stinking* substance may in the twinkling of an eye be changed into a *bright* and *glorious* flame, into what a *refulgent* substance may the matter of this *mortal body* be changed by the concurrence of an *infinite power* with the vigorous *activity* of a glorified Soul?

II. THE Bodies of good men will be changed from *earthly* and *fleshly* into *spiritual* and *heavenly*. So ver. 44. *it is sown*, saith he, *a natural body*, *it is raised a spiritual body*, where those words *σῶμα ψυχικόν*, which we render *a natural body* may perhaps be better translated an *animal Body*, *i. e.* a body suited and adapted to this animal life which the beasts that perish enjoy in common with us; a body that is *sustained* by animal operations and *recreated* with animal pleasures, and which by reason of its gross substance doth continually *crave* to be supplied with suitable *nourishment*, and treated with gross and carnal *pleasures*, which is
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the very thing that renders it so great a Cumber to the immortal Spirit that animates it. But at the resurrection it will be improved into a *spiritual body*, not that it will be converted into a *spiritual substance*; for the Apostles own words do assure us that it will still remain a *body*, but the *spirituality* of it will consist in this, that being wrought into a *purser* and *finer* substance, it will no longer need or crave these animal *nourishments* and *pleasures*, but be perfectly *fitted* for and *contemper'd* to the *soul* and intirely resign'd to its *use* and service; for it will then be *refined* from all those animal *appetites* of eating, drinking and carnality, which do now too often not only render it *unserviceable* to the *soul*, but also *hurtful* and *injurious*: so that then it will be in intire subjection to the *mind*, and all its members will be devoted Instruments to the service of *Righteousness*; so that now there will be no longer any Law in its *members* to wage war against the Law in the *mind*, but the *mind* will govern, and the *body* obey without any contest or reluctance; and as the *body* will be wholly *obedient* to the *mind*, so it will be perfectly *adapted* to its service; for whereas now by reason of its gross consistency, it

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is an unweildy *Luggage* to the *soul* and doth very much *clog* and *incumber* her in her operations; it will then be wrought into so fine and tenuous a substance, as that instead of a *clog* it will be a *wing* to the *Soul*: for its consistence will be subtil as the finest *Æther*, and active as the purest *flame*; it will have nothing that is gross or burdensom in it to *retard* or *wear* it in its flights, to *rebat* its vigour or *slacken* its motion, but it will be all *life* and *spirit* and *wing*, and like a perpetual motion be carried on with unwearied *swiftness* by its own eternal springs, and being freed from all that *weight* which now renders it so slow and heavy, it will be able to move like a *thought*, and to keep pace with the most nimble *wishes* of the *Soul*; so that what *Hierocles* saith of his spiritual Body, ο τῇ νοῦς πλεονεῖ τοῖς ψυχῶς συνάπτει, i. e. that it is such a body as is every way fitted to the intellectual perfections of the *Soul*, will be true of this *resurrection body* which will be perfectly attuned to a perfect *mind*, and fashioned into a most convenient *Organ* for it whereby to exert its purest and most spiritual operations.

III. THE Bodies of good men will be changed from *weak* and *passive* into *active* and *powerful* Bodies; so *ver. 43.* *It is sown in weakness, it is raised in power*; that is, whereas the body which we sow in the grave is exceeding *weak* and *infirm*, liable to infinite *passions* and *diseases*, and can be but *little*, but *suffers much*; it shall be raised with a temperament so *pure* and *just*, so *hail* and *vigorous* that no *disease* or *infirmity* shall ever find any place in it, or be able to *cramp* it in its operations; For besides that, its *elementary* qualities (if any such remain in it) shall be tuned into such an *exquisite* temper that they shall never jar or disagree with each other, it shall be so *spirited* and *invigorated* by the blessed Soul that animates it, that nothing shall be able to impair its *health* or discompose its *Harmony*. So that it shall *live* for ever without *decay*, *move* for ever without *weariness*, *fast* for ever without *hunger*, and *wake* for ever without either *need* or *desire* of *refreshment*. And indeed, considering for what *purpose* our Bodies shall be raised, they have need to be very *strong* and *vigorous*; for they shall be raised on purpose to be the *Organs* and *Instruments* of the operations of our *glorified Souls*, which
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being exceeding active, as they are *spirits*, but exceedingly more active as they are *glorified spirits* will require bodies *suitably* strong and vigorous, such as can support *their joys*; express *their activities*, and keep pace with *their Rapturous emotions*; to do which will require a mighty *firmness* and *vigour* of temper. Since therefore at the Resurrection God will fit and adapt our *bodies* to the utmost activity of our *glorified spirits*, they must necessarily be supposed to be endued with unspeakable *strength* and *agility*, upon which account they are called by the antient Hebrews, *Eagles wings*, upon which they suppose our *glorified souls* shall be able to fly as fast and as far as they please, and this I am apt to think is intimated in that passage of St. Paul, 1 Thes. 4. 17. *And they that are alive* and whose bodies are changed in the state of the resurrection *shall be caught up in the clouds to meet the Lord in the air*, the meaning of which is, not that they shall be snatched up from the Earth by any *external* cause or Agent, but that their Bodies being changed into pure ætherial flame, shall of their *own accords* ascend in them as in so many fiery Chariots to the Throne of their Redeemer

deemer in the Clouds; and from thence when the *judgment* is concluded, shall as nimble ascend with him through all those spacious Fields of Air and *Aether*, that lie between that and the eternal Paradise of blessedness. For that they shall be caught up by *Angels*, as some imagin, I see no reason to think, since our Saviour himself assures us, that at the Resurrection they shall be *ἰσχυροί*, and therefore shall not need their help in this *angelified* state, either to waft them up into the Air, or from thence into the Heaven of Heavens; and if by their own activity they shall be able to perform so vast a flight as 'tis from the *earth* into the uppermost Region of the *Air*, and from thence into the *supreme Region* of everlasting glory, we may from thence collect what a vast power they will be indued with at their *Resurrection*. But this is most certain that then they shall be perfectly released from all dolorous *passion*, and continue in perfect *strength* and *health* and *vigour* for ever. So that whereas now our Bodies are exceeding *weak* and *passive*, a kind of walking Hospitals of pains, infirmities and diseases; the time will come when our *soul* shall be accommodated with a much more *easy* and *convenient*, as well

as *glorious habitation*, wherein it shall for ever forget those dismal Cries, O my Head, my Heart, my Bowels, and enjoy everlasting rest and freedom. Now she is in an *travelling* condition, and the *Inn* she lodges at is *mean* and *inconvenient*, her Provision is *course*, her Bed *hard*, and her rest continually interrupted with noise and tumult, but when she is once got home to her own House, her *house* not made with *hands eternal* in the *Heavens* she shall there live in perfect ease and pleasure, free from all the annoyances of flesh and blood, from all the disturbances of pain and sickness, and from all the toil and fatigue, the noise and hurry of this mortal condition, and with splendid State, delicious fare, soft and quiet repose recompence her self a thousand fold for all her present travel and weariness.

IV. And lastly, THE Bodies of good men will be changed from corruptible and mortal into incorruptible and immortal. So ver. 42. 53. it is sown in corruption, it is raised in incorruption, and this corruptible must put on incorruption, this mortal must put on immortality, i. e. Whereas this body which we lay down hath in the very constitution of it the seeds of

mortality and corruption, at the Resurrection it shall spring up into an *incorruptible* and *immortal* substance, perfectly *refined* from all mortal and corruptible principles; for so our Saviour pronounces of those who shall be accounted worthy to attain to this blessed Resurrection, that *they cannot die any more*, Luke 20. 36, which is a plain argument that our mortal bodies shall not be merely *varnished* and *gilded* over with an *external* glory and beauty, but that all *inward* principles of corruption shall be utterly *purged* out of its *nature*, so that it shall not be preserved immortal merely by the force of an *external* cause, but be so far immortal in it *self*, as not to have any tendency to death in its *nature* and *constitution*: For either it will be so *liquid*, that should its parts be separated by any external violence, like the divided *Æther* they will immediately close again, or else so *firm* and *compact* that no external violence will be able to divide them; and thus having no *alloy* of corrupt principles in its *nature*, no quarrels or discords between *contrary qualities*, and being perpetually acted by a most *happy*, *sprightly* and *vivacious* soul, which will every moment diffuse a vast plenty of life and vo-

gour throughout all its parts, it will be also secure from all *inward* tendencies to *mortality*, and being thus fortified both *within* and *without* against all attempts towards a *dissolution*, what should hinder it from living for ever and flourishing in *immortal youth*? And thus I have endeavoured to give an account of the happy Changes which *good* mens Bodies will undergo in the general Resurrection.

BUT though they shall all of them be raised with unspeakable *advantages* and *improvements*, yet it is apparent from this, 1 Cor. 15. that they shall vastly differ in the degrees of their glory; so ver. 41. *There is one glory of the Sun, and another glory of the Moon, and another glory of the stars, for one star differeth from another star in glory, so also is the resurrection of the dead, i.e.* As the Sun is more glorious than the Moon, the Moon than the stars, and one star than another, so shall our bodies at the Resurrection be arrayed with *different* degrees of glory; and doubtless these *differencies* of *Glory* in our raised bodies will arise from those *different* degrees of *perfection* to which their respective Souls have arrived; for the more *perfect* those *souls* are, the more *improved* and *accomplished* bodies they will require,

require, because according as they rise in *degrees* of perfection, their powers will be enlarged and their faculties rendered more active, and consequently will require bodies more active and powerful. And therefore since at the Resurrection God will *accommodate* every *soul* with a *body* suitable to it in its *utmost* exaltations and improvements, we may reasonably conclude that the several bodies that are raised shall be more or less *glorious*, as the several souls to which they appertain are more or less advanced in *degrees* of perfection. For the *fitness* and *congruity* of souls to glorified bodies consists in their *moral perfection*; and if upon an impossible supposition, a *wicked soul* should be mistaken for a *pious* one and thrust into a *glorified body*, it would not know what to do with, or how to behave it self in it, but like a *Swine* in a *Palace* would soon be weary of its habitation and impatiently long to be restored to its beloved *stye* and *mire*. For a glorified *body* is an Instrument proper onely for a glorified *soul* to act and work with; It is purposely *framed* and *composed* for contemplation and love for joy and praise and Adoration, and, what should a *vicious soul* do with such a
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body to whom those heavenly exercises it was designed for are unnatural? 'Tis *piety* and *virtue* that fits and disposeth a Soul to animate and act in a *glorified body*; and therefore I am apt to think, that as the *animal disposition* of our soul doth now co operate with the divine Providence in the *forming* its *animal body* in the *womb*, so that *divine* and *spiritual disposition* which the Soul doth contract before, and improve after its separation from the body will co-operate with the Almighty Power of our Saviour in the *forming* its *new body* at the *Resurrection*; and that as by the Animal Plastick power of our *souls*, God did first form our *Animal bodies*, so by this *spiritual Plastick power* of it which is nothing but its *moral perfection*, he will hereafter form our *spiritual bodies*; and if so, then the more of that *perfection* the Soul arrives to at the *Resurrection*, the more it will *spiritualize* and *glorifie* its body; and so still the more *perfect* it grows, the more it will improve its glorified body in *beauty*, *lustre* and *activity*, so that as through a transparent *Glass* we plainly discern the size and colour of the *substance* contained in it, so perhaps through the still encreasing degrees of the *bodies glory*,
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the degree and size of the *Souls perfection* will appear. But whether this be true or no, which I confess is only my *conjecture*, thus much is certain, that the bodies of men will be raised with different *degrees* of glory; and therefore since we are assured that the great *end* of the last judgment will be to distribute to every one according to his Works, we have sufficient reason to conclude that the *bodies* will be glorified more or less in *proportion* to the perfection of their *Souls*.

AND thus I have endeavoured to give a brief account of those happy changes which *good* mens bodies must undergo at the *Resurrection*; I proceed therefore in the next place to shew the woful change that will then also be made in the bodies of *wicked* men: In which I shall be very brief, because we have but a very short and general account of it in Scripture, where we are only told that they shall *awake to everlasting shame and contempt*, Dan. 12. 2. and that they shall *come forth to the Resurrection of Damnation*, John 5. 28. and that upon their Resurrection they shall *be judged according to their works*, and *cast into the Lake of fire*, Rev. 20. 13. 15. from whence it is apparent

rent that they shall be raised for no other end, but to be *punished*, to endure that vengeance which shall then be rendered to them, even the vengeance of *eternal fire*; for that will be their doom, *Depart ye cursed into everlasting fire, prepared for the Devil and his Angels*. Since therefore their Resurrection will be only in order to their being fetched from *Prison* to *Judgment*, and sent from *Judgment* to *Execution*, to be sure their bodies will be raised in full capacity to suffer the fearful execution of their doom, that is, with an exquisite sense to feel, and an invincible strength to sustain the torment of eternal fire. For since they must suffer for ever, they must be raised both *passive* and *immortal*, with a sense as quick as lightening to perceive their misery, and yet as durable as Anvil to undergo the strokes of it, which to all eternity will be repeated upon them without any pause or intermission. Thus shall they be raised with a most *vivacious* and *everlasting* sense of pain, that so they may ever feel the pangs of death without ever dying; so St. Cyril. *Catech. illum.* 4. p. 26. οἱ ἀμαρτωλοὶ αἰῶνια λαμβάνουσι σώματα ἵνα εἰς αἰῶνας ὡς ἀμαρτυγμάτων καὶ μένωνσι τὸ βασανόν, i. e. wicked men shall be clothed with eternal bodies, that in them

them they may suffer the eternal punishment of their sins; and so they shall have *strength* to suffer as long as vengeance hath will to *inflict*: and therefore since it is the will of divine vengeance that they should suffer *eternal fire*, the divine power will furnish them with such bodies as shall be able to *endure* everlasting scorching in that fire, without being ever consumed by it, for at their *Resurrection* their wretched Ghosts shall be fetched out of those invisible *Prisons* wherein they are now reserved in chains against the Judgment of the great Day, to suffer in *that body* wherein they sinned, and that therein they may be capable of lingring out an eternity of torment they shall be *reunited* to it in such a *fatal* and *indissoluble* bond as neither *Death* nor *Hell* shall ever be able to unloose. And this is all the account we have from Scripture concerning the change that shall be made by the Resurrection in the bodies of *wicked men*, viz. that from *weak* and *corruptible* bodies they shall be changed into *vigorous* and *incorruptible* ones, and be endued with a quick and everlasting *sense* of all that everlasting *punishment* which they are raised to endure.

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THUS having given an account at large of this *second Regal Act* which our blessed Saviour is yet to perform, *viz. Raising the dead*, I proceed to the

III. And last, *viz. his judging the World*. In treating of which great and fundamental Article of our Faith, I shall endeavour

First, To prove the *truth* of the thing that our blessed Saviour *shall judge the World*.

Secondly, To give an account of the *signs and forerunners* of his coming to judge it.

Thirdly, To shew the *manner* of his coming.

Fourthly, To explain the whole *process* of his *judgment*.

I. I shall endeavour to prove the *truth* of the thing, *viz. that our Saviour shall judge the World*, than which there is no one Proposition more frequently and plainly asserted in holy Scripture. Thus *Acts 17. 31.* we are told, that *God hath appointed a day in which he will judge the World in righteousness by the man whom he hath ordained*, and that this man is Jesus Christ we are assured, *Acts 10. 42.* And he commanded us to preach unto the People, and to testify that it is he which was ordained of God

God to be the Judge of quick and dead; So also 2 Tim. 4. 1. I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his Kingdom. And accordingly we are told, that we shall all stand before the Judgment seat of Christ, Rom. 14. 10. And all appear before the judgment seat of Christ, that every one may receive the things done in his body according to that he hath done whether it be good or bad, 2 Cor. 5. 10. And to the same purpose our Saviour himself tells us, that the Father judgeth no man, that is immediately, but hath given all judgment to the Son; and afterward he gives the reason of it, because he is the Son of man, John 5. 22. 27. that is, because he dutifully complied with his Fathers Will in cheerfully condescending to cloath himself in Humane Nature, and therein to offer up himself a willing Victim for the sins of the World; for so Rev. 5. 9. 12. *Worthy is he alone to receive the Book, (of judgment) and to open the Seals thereof, because he was slain, and hath redeemed us to God by his blood, worthy is the Lamb that was slain to receive the power and honour, the glory and blessing appendent to his high Office of judging the World. From all which it abundantly appears that this*
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great action of judging the World is to be performed by *Christ*. I proceed therefore to the

Second general Head I proposed to treat of, which was to give an account of the *signs and forerunners* of his coming to judgment. For before he actually appears he will give the secure World a fearful warning of his coming by hanging out to its publick view a great many horrible signs and spectacles, for thus the Prophet *Joel*, *Joel* 1. 30, 31. *I will shew wonders in the Heavens, and in the Earth* bloud, and fire, and pillars of smoke, the Sun shall be turned into darkneß, and the Moon into bloud before the great and terrible day of the Lord, which Prophecie of his is particularly exemplified by our Saviour, *Immediately after the tribulation of those days shall the Sun be darkened, and the Moon shall not give her light, and the Stars of Heaven shall fall, and the Powers of the Heavens shall be shaken, and then shall appear the sign of the Son of man in heaven*, *Mat.* 24. 29, 30. and more particularly, *Luk.* 21. 11. 25. *Great Earthquakes shall be in divers places, and Famines, and Pestilences, and fearful sights, and great signs shall there be from Heaven, and there shall be signs in the Sun, and in the Moon, and in*
the

the Stars, and upon the Earth distress of Nations with great perplexity, the Sea and the Waves roaring, and then it follows, *then shall they see the Son of man coming.* It is true, this Prophecie of our Saviour immediately respects the destruction of *Jerusalem*, and was in part *accomplished* in it; several of these very signs being a little before the Calamity of that City actually exhibited to the publick view of the World, as both *Josephus* and *Tacitus* assure us, and several others of them were exhibited immediately after the Tribulation of those days in that prodigious irruption of *Vesuvius* in *Campania*, the woful effects whereof were felt not only in *Rome* and *Italy*, but in a great part of *Africa*, in *Syria*, *Constantinople*, and in all the adjoyning Countries, *Vid. Dion. Cass. lib. 66. 68.* but it is apparent that our Saviour here prophesies of the Judgment of *Jerusalem*, as it was a *Type* and *Representation* of the general Judgment; so that though his Prophecie respects *Jerusalem's* doom immediately, yet through this it looks forward to the final Doom of the World, and therefore as in foretelling the former he prefigures the later, so in foretelling the foregoing signs of the former he prefigures the foregoing signs of the later. And since he here intended the

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signs of *Jerusalems* dooms-day, only for *types* and *figures* of those signs which shall forerun the dooms-day of the World, and seeing that *Types* have always *less* in them than are in the *things* which they typifie and prefigure, there is no doubt but those signs which shall forerun the last judgment will be much more *eminent* and *illustrious*, than those of *Jerusalems* judgment, which were intended only to *Typifie* and *prefigure* them, and accordingly St. *Jerom* tells us of an ancient *Tradition* of the Jewish Doctors (to which our Saviour in this Prediction seems plainly to refer) that for *fifteen* days together before the general judgment there shall be transacted upon the Stage of *Nature* a continued Scene of fearful *Signs* and *Wonders*, the *Sea* shall swell to a prodigious height, and make a fearful noise with its tumbling *Waves*, the *Heavens* shall crack day and night with loud and roaring *Thunders*, the *Earth* shall groan under hideous *Convulsions*, and be shaken with quotidian *Earthquakes*, the *Moon* shall shed forth purple streams of discoloured light, the *Sun* shall be clothed in a dismal darkness, and the *Stars* shall shrink in their light, and twinkle like expiring *Candles* in the *Socket*, the *Air* shall blaze with *Portentous Comets*, and the whole
frame

frame of nature like a funeral Room shall be all hung round with mourning and with Ensignes of horreur, and when these *fatal symptoms* appear upon the face of the Universe, then shall the Inhabitants of the earth mourn, and the Sinners in *Sion* shall be horribly afraid being loudly *forewarned* by these astonishing Portents of the near approach of their *everlasting Doom*. Having thus briefly shewn what shall be the Signs of our Saviours coming to Judgment, I proceed to the

III. **THE** *Third* general, which was to shew the *manner and circumstances* of his coming; and here we will first consider the *place from* whence he is to come; Secondly, the *State* in which he is to come; Thirdly, the *Carriage* on which he is to come; Fourthly, the *Equipage* with which he is to come; Fifthly, the *place to* which he is to come.

I. **THE** *place from* which he is to come, which is no other than the *Highest heavens*, where he now lives and reigns in his exalted and glorified Humanity; for *him must the Heavens receive till the time of the Restitution of all things*, Acts 3. 21. in that bright Region of eternal day, that Kingdom of Angels and of *Spirits of just men made perfect*, he is to

reign in Person till the last and terrible day, and from *thence* he is to begin his Circuit when he comes to keep his general Assizes upon earth, for he is to be *revealed from Heaven with his mighty Angels*, 2 Theff. 1. 7. and to *descend from heaven with a shout*, 1 Theff. 4. 16. so that in the close of those dreadful Alarms which he will give the World by the preceding signs of his coming he will arise from his *imperial Seat* at his Fathers right hand, and descend in person from those high habitations of inaccessible light, and *every eye shall see him* as he comes shooting like a Star from his Orb, and the sight of him shall affect the whole World with unspeakable joy or consternation, the *righteous* when they see him shall lift up their heads and *rejoyce*, because they know he is *their* Friend and brings the day of *their* redemption with him, they shall congratulate his Arrival and welcome him from Heaven with Songs of Triumph and deliverance: but as for the *wicked*, they shall *shreik* and *lament* at the sight of him, as being conscious to themselves that by a thousand provocations they have render'd him their implacable *Enemy*; the sense of which will cause them to exclaim in the bitter Agonies of their souls;

souls; "O yonder comes he whose *mer-*
cies we have spurned, whose *Authority*
 "we have despised, whose *Laws* we have
 "trampled on, and all the methods of
 "whose *love* we have utterly baffled and
 "defeated; and now forlorn and mise-
 "rable that we are, how shall we abide
 "his appearance, or whither shall we flee
 "from his presence. O that some Rock
 "would fall upon us, or that some Moun-
 "tain would be so pitiful as to swallow
 "us up and bury us from his sight for
 "ever. But wo are we! within these
 "few moments the Rocks and Mountains
 "will be gone, the Heavens and Earth
 "will melt away, and nothing will be left
 "besides our selves for his fiery indignation
 "to prey on. Thus shall the *fight* of the
son of man descending from his Throne
 in the Heavens to judge the World, in-
 spire his *friends* with unspeakable joy, and
 strike his *enemies* with *terror* and *con-*
fusion.

II. WE will consider the *State* in
 which he is to come, which shall be *far*
different from that in which he came one
 thousand six hundred years ago. Then
 he came in an *humble* and *despicable* con-
 dition, clouded with poverty and grief,
 and oppressed with all the *innocent* *infr-*

mities of humane nature; but at the last day he shall come in his *glorified state*, cloathed in that Celestial Body which he now wears at the Right hand of God, For so, *Acts* 1. 11. the Angel assures his Disciples, *This same Jesus which is taken up from you into heaven, shall so come in like manner as you have seen him go into heaven*, that is, he shall return to Judgment in that self-same glorified Body wherein you now see him ascend; and what a glorious one that is we may partly learn from that majestick description of it, *Rev.* 1. 13, 14, 15, 16. *In the midst of the seven Candlesticks was one like the Son of man, his head and his hair were white as wool as white as snow, his eyes were as a flame of fire, and his countenance was as the Sun shining in its strength.* And partly from his *transfiguration* on the Mount, which was but a short essay and specimen of his *Glorification*; for it's said, that his face did shine as the Sun, and that his Raiment was white as the light, white with those beams of Glory which from his transfigured Body shone through all his Apparel, *Matth.* 17. 2. When therefore he descends from heaven to judg the World, it shall be with this *glorified Body*, this body of pure and immaculate splendor,

dor, with its hair shining like threds of light, its eyes sparkling with beams of Majesty, and its face displaying a most beautiful lustre, and its whole substance shedding forth from every part a dazzling glory round about it; and this I conceive is that which he himself calls *his own glory*, Luke 9. 26. *When he* (i.e. the Son of man) *shall come in his own glory*, that is, the glory of that illustrious heavenly Body wherein he is now arrayed; besides which *bright and luminous Robe*, in which like a meridian Sun he shall visibly shine over all the World; the *aforecited Text* tells us, that he shall also come *in the glory of his Father*, by which I conceive is meant that which the *Hebrews* call the *Shechina*, and the Scripture *the glory of the Lord*, viz. a body of bright shining fire in which the Lord was especially present, and with which as the Psalmist expresseth it, *he covered himself as with a Garment*, Psalm 104. 2. for in *2 Thess. 1. 8.* we are told, that *he shall be revealed from heaven with flaming fire*; and so he descended on the Mount *in fire*; *Exod. 19. 18.* and that fire is called *the Glory of the Lord*, *Exod. 24. 17.* That fire therefore in which our Saviour shall be revealed from heaven, seems to be of

the same nature with that fiery *Shechinah* or visible glory of the Lord in which he descended on Mount *Sinai*, though doubtless it will be far more glorious, as being designed to adorn a far more glorious *solemnity*. And this *Glory* being added to the *natural* brightness and splendor of his glorified Body will cause him to *outshine* the Sun, and drown all the lights of heaven in the conquering brightness of his appearance. So that when he comes forth from his ætherial Palace, and appears upon the Eastern heaven, that immense Sphere of *visible glory* which will then surround him, will in the twinkling of an eye spread and diffuse it self over all the Creation, and cause both the Heavens and the Earth to glitter like a flaming fire.

III. Thirdly, WE will consider the *Carriage* on which he is to come, which as the Scripture tells us shall be a *Cloud*; so *Acts* I. 11. the Angels tell his Disciples who stood gazing after him as he was ascending into Heaven, *the same Jesus which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven*. Now, if you would know how that was, the 9th Verse will inform you, where it's said,

said, that he was taken up, and a cloud received him out of sight, and therefore as he ascended into Heaven on a Cloud, so in like manner he shall from thence descend upon a Cloud also; and accordingly our Saviour himself declares, that we shall see the Son of man coming on the clouds of heaven in power and great glory, Matth. 24. 30. So also Matth. 26. 64. Hereafter shall ye see the son of man sitting on the right hand of Power and coming in the clouds of heaven; and in this very manner do the Jews expect the coming of their Messias, as appears by that glois of one of their antient Masters on Dan. 7. 10. *si meruerint Judæi veniet in nubibus Cæli*, which Raimund. Pug. *fid.* thus explains, *If ever the Jews deserve that the Messias should come, he shall come gloriously according to the Prophet Daniel, that is, in the clouds of heaven.* And then he tells us farther, *ideo moderni Judæi dicunt Messiam non venisse quia non viderunt eum venire in nubibus cæli*, therefore do the modern Jews say, that the Messias is not yet come because they never saw him coming in the clouds of Heaven; and it seems very probable that the great offence which the high Priest took at our Saviours saying, that they should hereafter
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see him coming in the clouds of heaven, Matth. 26. 64, 65. was this, that it was a tradition among them that the Messias should so come, and that therefore he look'd upon that saying of our Saviour as a blasphemous pretence to his being the Messias; as much as if he should have said, though I have done enough already to convince you that I am the Messias, yet you shall hereafter see that very sign of my being the Messias upon which you so much depend, and without which you will not believe, viz. my coming in the clouds of heaven, which therefore I am apt to think is the sign of the son of man in heaven, of which our Saviour speaks, Matth. 24. 30. For so not onely the Jews do Character their Messias, but also the Heathen their Gods cloathed in a cloud. Thus Homer Iliad. lib. 5. represents God coming to Diomedes νεφέλῃ ἐκλύμεν & ὤμους, with his shoulders wrap'd in a Cloud; and so also Virgil represents Jupiter coming to assist Æneas, Æn. 7. Radiis ardentem lucis & auro—ipse manu quatiens ostendit ab æthere nubem, i. e. shewing him a cloud from heaven, flaming with rays of light and Gold. So that to appear in Clouds, it seems, was looked upon both by Jews and Gentiles as a divine sign and Character, and accor-

accordingly this sign was given by our Saviour to the *Jews* in that glorious representation of a *Captain* with his *Legions* issuing out of the *clouds* a little before the destruction of *Jerusalem*, recorded at large both in *Josephus* and *Tacitus*, and will hereafter be given to the whole *World* in a far more *glorious* manner at the opening of the day of *Judgment*; for then, as the *Psalmist* expresses it, he will *make the clouds his Chariots* and ride down from the heavens on them in a triumphal procession, shining with unspeakable *Glory* and *Majesty*, So that as when he *ascended* a bright and Radiant *Cloud* was prepared to receive and carry him up to the Seat of the blessed; so when he *descends* there will be a vast sheet of condensed *æther* in the form of a *radiant Cloud* (and such it's probable was that on which he *ascended*) prepared to receive him, and to waft him down from above to the place appointed for the general *Affizes*, and this very *cloud* or bright *ætherial substance*, on which he shall come will perhaps be that *Throne of Glory* in *Matth. 25. 31.* on which he shall sit whilest he is administering judgment to the *World*; for this substance being not onely *naturally luminous*, but also *accidentally illuminated* from
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the Sun of Righteousness whom it bears; will to be sure be sufficiently Glorious to deserve the name of *A Throne of Glory*.

IV. Fourthly, WE will consider the *Retinue* and *Equipage* with which he shall come, which as the Scripture tells us will consist of innumerable myriads of *Saints* and *Angels*; for immediately upon the notice that he is going down to solemnize the general Judgment, all those *bles. sed spirits* of just men made perfect, whom he hath redeemed and glorified from the beginning of the World, shall forsake their mansions of glory to *attend* him in his progress; for so *Enoch prophesied of old, behold the Lord comes with ten thousand of his Saints to execute judgment on the ungodly*, Jude 14. 15. and that by these *ten Thousand*, he means the whole body of the Church Triumphant, is evident by that passage of *St. Paul, 1 Thess. 3. 13.* where he prays that they might be established in their Christian course *till the coming of the Lord Jesus with all his Saints*, and indeed, since they are all to re-assume their *bodies* and to be made *partakers* of the *Glorious Resurrection*, it's necessary that they should all come down along with him and return to this *earth*, where the *old matter* of those bodies lies, where-
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in they are to be *reinvested*; and to this illustrious retinue of glorified *Saints* shall be joyned the heavenly hosts of the holy *Angels*; for so Christ himself tells us, *that he shall come in his own glory, and in his Fathers, and of his holy Angels*, Luke 9. 26. and that *he shall come in his glory and all his holy Angels with him*, Matth. 25. 31. And St. *Paul* tells us, that he shall be revealed from heaven with his mighty *Angels*, 2 Theff. 1. 2. And as the *Angels* shall come down along with him, so in all probability they shall come in a glorious appearance, cloathed in bright ætherial bodies, in which to adorn the triumphs of that glorious day, they shall be conspicuous to all the Inhabitants of the Earth. Neither shall their coming with him be only for *shew* and *pomp*, but the Scripture plainly tells us that they shall *minister* to him in that great transaction. For at this issuing forth from the heaven of heavens, these mighty hosts of *Angels* shall *march* before him with the *Archangel* in the head of them, who with a mighty voice or sound like that of a *Trumpet*, shall send forth an *awakening summons* to all the Inhabitants of the grave to come forth and appear before the Judgment Seat; at which Tremendous voice, which with an
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all-enlivening power shall be reverberated through all the vault of *heaven*, and penetrate the most secret repositories of the *Earth*, the *dead* shall *rise* and the *living* shall be *changed* and *transfigured*, and all shall be set before the dread Tribunal to undergo their *Trial* and receive their *doom*: For so *1 Thess. 4. 16.* For the Lord himself shall descend from heaven with a shout, with the voice of the *Archangel*, and the trump of God, and the *dead in Christ* shall rise first; and in *1 Cor. 15. 52.* the resurrection of the dead is made the consequence of the sounding this Trumpet, for the Trumpet shall sound and the dead shall be raised incorruptible; And so also *Matth. 24. 31.* our Saviour tells us, that at his coming on the clouds of Heaven, he will send his *Angels* with a great sound of a Trumpet, and they shall gather together his elect from the four winds; from whence it is evident that the *Angels* shall then minister to him to raising the dead, and assembling them to Judgment; and hence that which is called the voice of the *Archangel* in the above cited *1 Thess. 4. 10.* is elsewhere called the voice of the Son of God, *John 5. 25.* because as it will be animated by his power, so it will be pronounced by his authority; and

as they shall minister to him in raising the dead to be judged, so shall they also in executing his Sentence and Judgment; for so *Matth. 13. 41, 42.* He tells us, *the Son of man shall send forth his Angels, and they shall gather out of his Kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth.* From whence it's evident that when he hath pronounced sentence on the workers of iniquity, he will by the ministry of his Angels chase them into that everlasting fire, whereunto he hath doomed and devoted them. Thus when he comes to judg the World all his holy Angels shall come with him, and that not only to contribute to the glory and splendor of his Circuit, but also to minister to him in his Judgment; so that his retinue shall consist of all the *Inhabitants of heaven*, who shall all come forth together with him and bear him company in this his *Triumphant progress* through the skies: by which we may easily imagine what an *amazing spectacle* his coming down from heaven will be to the *Inhabitants of the earth*, when they shall see him descend from his *Imperial Seat* far above the starry Skies with all the *Train-bands*

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of *heaven* about him, the *Captain* of the *Angelical Host* in the front of innumerable *Angels* marching before him, and with his mighty *Trump* ringing a peal of Thunder through the Universe, and with ten thousand thousands of the *Spirits* of *just men* made *perfect*, following after him with *Crowns* of glory on their heads, and Songs and *Halelujahs* in their mouths; O blessed *Jesu*! how will this glorious and dreadful sight confound thy *Enemies*, and ravish thy *Friends*, make those that *bate* thee tremble and gnash their teeth, and those that *love* thee lift up their heads and shout for joy!

V. And lastly, WE will consider the *place* to which he is to come, concerning which all that is certain from Scripture is this, that when he comes down from Heaven he will fix his Throne or Judgment Seat in the *Air* at such a convenient distance from the Earth as shall render him *visible* to all its Inhabitants. For so 1 *Thes.* 4. 17. it is said of the righteous, that after their being *raised* or *changed* they shall be *caught up in the Clouds* to *meet the Lord in the air*, which is a plain argument that the Lord will sit in judgment on them in the *Air*, since thither they will be caught up to him after they
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are raised and judged. Thus in that very *Air*, which is now the seat of the *Devils* Empire, shall Christ fix his *Throne* to manifest to all the World the consummation of his *Victory* over the Powers of darkness. There shall he sit in *Majesty* and *Glory* where now the *Devil* and his *Angels* reign, and in the publick view of the World shall even in their own dominion spoil those hellish *Principalities and Powers*, and having chained them at his Chariot Wheels, make a shew of them openly, triumphing over them; there where they now domineer and tyrannize over this wretched World shall he set his foot upon their necks, and from thence shall he tread them down into everlasting darkness and despair. Thus that he may expose himself to the more publick view, and the Devil to the more publick shame and confusion he will choose to keep his general Assizes in the *Air*. Being therefore arrived into the airy Regions, after a long and glorious progress from the highest heaven, there he shall sit down upon the *Throne of his glory* (as some think) over against Mount *Olivet*, the place from whence he ascended, whither all People, Nations and Languages shall be gathered before him to receive their everlasting Doom. And now let us imagine with

our selves in what a *glorious* and *tremendous Majesty* he will appear to the World from his judgment seat, whence every Eye shall see him shine in his *own*, his *Fathers*, and his *Angels* glory, who in a bright *Corona* shall sit round about him like so many Stars about a Sun, and where as the Prophet *Daniel* describes him, *Chap. 7. ver. 9, 10.* he shall exhibit himself to publick view, cloathed in garments as white as snow, with the hair of his head like the pure wooll, sitting on a Throne like the fiery flame, and its Wheels as burning fire, with a fiery stream issuing out from before him, and a thousand thousands ministring unto him, and ten thousand times ten thousand standing before him, whilst the Judgment is set, and the Books are opened. And thus I have given a brief account from Scripture of the manner and circumstances of his coming: from whence I proceed to the

IV. AND last general I proposed to treat of, *viz.* to explain the whole *Process* of this *Judgment*. And that we may proceed herein the more distinctly we will consider it with respect to those twofold objects; *viz.* the *Righteous* and the *Wicked*, about which it is to be exercised, for it is plain from Scripture that they are not to be judged *promiscuously* one among another as they come, but the

the Sheep are to be separated from the Goats, the Good from the Bad, and to be tried and sentenced apart from one another, *Mat. 25. 32, 33.* And he, i.e. the Son of Man, shall separate them from one another as a Shepherd divideth his Sheep from the Goats, and he shall set the Sheep on his Right hand, and the Goats on the left; in which separation the precedency will be given to the Sheep or Righteous, who are to be judged first; for so the Scripture assures us, that the dead in Christ are to rise first; and that after they have undergone their Judgment, they are immediately to be wafted up into the Air, there to meet the Lord, and to sit as Assessors with him in that Judgment which he shall afterwards pass upon the wicked, *vid. 1 Thes. 4. 15, 16, 17.* compared with *1 Cor. 6. 2.* In explaining therefore the Process of this Judgment, we will treat of it in the same order wherein it will be transacted, beginning first with the Judgment of the Righteous; in which according to the Scripture-account of it there are these five things implied, 1. Their Citation or Summons. 2. Their personal Appearance before the Judgment Seat. 3. Their Trial. 4. Their Sentence. 5. Their Assumption into the clouds of heaven.

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I. THIS Judgment of the *Righteous* includes their *Citation* or *Summons*, which, as was observed before, is to be performed by the *Voice* or *Trump* of the *Archangel*, i.e. by an *Audible shout* or *noise* made by the *Prince of Angels*, and sounding throughout the *Universe* like the mighty blast of a *Trumpet*. For as it was anciently the manner of *Nations* to gather their *Assemblies* by the sound of a *Trumpet*; so by the same sound the *Scripture* tells us, God will assemble the world of men to judgment, and that this shall be a real *Audible sound* like that of a *Trumpet*, though proceeding from no other instrument than that of the *Archangel's mouth*; I see no reason to doubt, because with such a noise we read God did descend upon *Mount Sinai*, *Exod. 19. 16.* and why may we not as well understand the one in a *literal* sense as the other, it being no more improper in the *nature* of the thing for God to proclaim by such a sound his coming to *judge* the *World*, than it was, his coming to give *Laws* to *Israel*. But then together with this mighty *Voice* or *Trump* of the *Archangel* there shall proceed from *Christ* a *divine power*, even his *holy Spirit*, by which he raised himself from the dead, by whose omnipotent Agency

Agency all those holy *Reliques* of the bodies of his *Saints* which are now scattered about the world shall be gathered up, reunited and reorganized into glorious bodies ; for so the Apostle attributes the Resurrection of our bodies to the Holy Ghost, *Rom. 8. 11. For if the Spirit of him that raised up Jesus from the dead dwell in us, he that raised up Christ from the dead shall also quicken our mortal bodies by his Spirit that dwelleth in us,* and the old materials of their bodies being thus reunited and reformed by the powerful energy of the *Holy Ghost* accompanying the sound of the Archangels Trump, those *Saintly Spirits* which anciently inhabited them, and which are now come down from heaven with their Saviour shall every one re-enter its own proper body, and animate it with *immortal* vigour and activity, and whilst the *dead Saints* are thus arising those who shall then be living, and have not tasted death, shall by the same Almighty Power be *changed, transformed, and glorified* in the twinkling of an eye, *1 Cor. 15. 51, 52.* which being transacted they shall all be gathered together by the *Ministry* of the *holy Angels* from all parts of the Earth before the judgment Seat of Christ, *Mat. 13. 27.* For

II. THIS Judgment of the *Righteous* doth also include their *personal Appearance* before the Judgment Seat. What this Judgment Seat will be hath been briefly hinted before, viz. a vast body of luminous *æther* condensed into the form of a bright and radiant Cloud, and placed in the Region of the *Air*, at a convenient distance from the Earth, streaming with light from every part, and casting forth an unspeakable glory, for which cause it is called *the Throne of his glory*, and is described by St. John to be a great white or refulgent Throne, Rev. 20. 11. out of which *Lightnings and Thunders* are said to proceed, Rev. 4. 5. which implies, that it will be a Cloud, it being from Clouds that Thunders and Lightnings do proceed. And before this glorious Tribunal or bright Judgment Seat shall all the Assembly of the *Righteous* appear to undergo a merciful Trial, and receive a happy Doom. Here shall the glorious company of the *Apostles*, the goodly fellowship of the *Prophets*, the noble Army of *Martyrs*, the holy Church throughout all the World, both Militant and Triumphant, meet, and in one entire body present themselves before their blessed Redeemer; who looking down from his exalted Throne shall at one view see all

all the Congregation of his *Saints* before him, and with infinite complacency sur-
veigh the fruit of the *travel* of his *Soul*,
and the mighty purchase of his *precious*
blood; for so the Apostle tells us that *we*
must all stand before his Judgment Seat.
Rom. 14. 10.

III. *THIS Judgment* of the Righteous
doth also include their *Trial*; for so the
Apostle assures us, *We must all appear*
(*i.e.* we Righteous as well as others)
before the Judgment-Seat of Christ, that
every one may receive the things done in his
body, 2 Cor. 5. 10, which plainly implies,
that even the *Righteous* shall undergo an
impartial *trial* of their deeds; that so they
may receive a *reward* proportionable to
them; and more expressly, Rom. 14. 12. he
tells us, that *we must every one of us give*
an account of himself to God, and if every
one, then to be sure the *Righteous* must
as well as the *wicked*: not that there
will be any *doubt* of the righteousness of
the Righteous in the breast of the Judge,
to whose all-seeing Eye the darkest secrets
of all hearts lie open; but yet for other
reasons it is highly convenient *they* should
undergo a *trial* as well as *others*: As first,
for the more solemn and publick *vindicati-*
on of their wronged *innocence*, that all that
K k k k 4 infamy

infamy and scandal with which their malicious Enemies have bespattered them may be wiped off before men and Angels, and that being assoiled before all the World they may triumph for ever in a *bright and glorious reputation*. And secondly, That all those *brave and unaffected* acts of secret *Piety and Charity*, to which none but *God and themselves* were *conscious*, may be brought into the *open light*, and to their everlasting renown *proclaimed* throughout all the vast Assembly of Spirits: for now we shall see all those *modest souls* unmask'd, whose *silent and retired* *graces* do make so little shew and noise in the world, and all their *humble pieties* and *bashful beauties* which scarce any Eye ever saw, but Gods, shall be exposed to the *publick* view and *general* applause of Saints and Angels. Thirdly, They shall be tried also for the vindication of Gods *impartial* procedure in proportioning their *reward* to their *virtue*; that so the degrees of each mans proficiency in piety and virtue being exposed to the view of the world by an *impartial trial*, Angels and Men may be convinced that in distributing the different degrees of happiness the Almighty Judge is no way *biassed* by a fond *partiality* or *respect* of persons, but that

that he proceeds upon *immutable Principles* of *Justice*, and doth exactly *adjust* and *ballance* his *rewards* with the degrees and numbers of our *deserts* and *improvements*; that so even those that are set *lowest* in those blessed Forms and Classes of glorified Spirits may not *envy* those that are *above* them, or *complain* that they are advanced no higher; but every one may chearfully acknowledge himself to be placed where he *ought* to be, as being fully convinced that he is only so many degrees inferiour to others in *glory*, as they are superiour to him in *divine graces* and *perfections*. Fourthly and lastly, The *Righteous* shall undergo this *Trial* for the more glorious manifestation of the *divine mercy* and *goodness*. For which reason I am apt to think that even their *sins* of which they have dearly and heartily repented shall in this their trial be *exposed* and brought upon the Stage, that so in the free pardon of such an infinite number of them the whole Congregation of the blessed may behold and admire the *infinite* extent of the *divine mercies*, and be thereby the deeper affected with, and more vigorously excited to celebrate with Songs of praise the goodness of their *merciful Judge*. For these reasons the Wise man tells us,
Eccles.

Eccles. 12. 14. that God shall bring every secret thing to judgment whether it be good, or whether it be evil; which Proposition being universal, must extend to the *Righteous* as well as to the *Wicked*. But yet though their sores shall be then laid open, it shall be done by a *soft* and *gentle* hand, by a *serene* Conscience, and a *smiling* Judge, who without any *angry* look, or *severe* reflection, or any other circumstance, but what shall contribute to the joys and triumphs of that day, shall read over all the Items of their guilt, and then cancel them for ever. For

IV. This *Judgment* of the *Righteous* doth also include their *Sentence*. Although to us whose operations are so slow and leisurely by reason of the unwieldiness of these *fleshy* Organs with which we act, such a *particular trial* as hath been before described of such an infinite number of men and women may seem to require an unreasonable *length of time*, yet if we consider that then both the *Judge*, and those who are to be *judged* shall be arrayed in *spiritual* bodies, in which they will be able to act with unspeakable *nimbleness* and *dispatch*, we shall find that a *little time* comparatively may very well suffice for so great a transaction; for the *Judge* being
one

one that can attend to *infinite causes* at once without any distraction, and they who are to be *judged*, being by reason of their *spirituality* in a condition to attend to *every ones* trial, while they are undergoing their own, I see no reason we have to imagine that they shall be tried *successively* one after another, and if not, why may we not suppose that we shall all be tried *together* at the same time, and consequently that the trial of *all* may be transacted in as *short* a time as the trial of *one*. And that they shall all be *tried together* is very probable, since it is apparent from Scripture that they shall all be *sentenced together*, for thus *Mat. 25. 34.* *Then shall the King say to those on his right hand, i.e. to them all together, Come ye blessed, &c.* Having first by an *accurate and impartial Trial* manifested their integrity to all the world he shall arise out of his flaming Throne, and with an audible voice, and smiling Majesty, pronounce their Sentence *all together* in these, or such like words, *Come ye blessed Children of my Father inherit the Kingdom prepared for you from the beginning of the world,* to which welcome Sentence they will doubtless all immediately resound a joyful Choir of *Halelujahs* through Heaven and Earth, *Allelujah, Salvation, and*
Glory,

Glory, and Power be to the Lord our God, for true and righteous are his Judgments, Salvation be unto our Lord that sitteth on the Throne, and to the Lamb; for wonderful are thy works, O Lord God Almighty, just and true are thy ways, O thou King of Saints. And now all their business being *finished* here below, they shall from henceforth be no longer detained in this Vale of *tears* and *misery*, but with overjoyed hearts shall take their leave of it for ever. For

V. And lastly, ANOTHER thing implied in this their *Judgment* is their *Assumption* into the *Clouds* of heaven. For their blessed Lord having thus publicly acquitted and pronounced them blessed, they shall immediately feel the happy effect of it; for now he will no longer suffer them to stand below at the *Bar*, but from thence will call them up to his *Tribunal*, there to give them a nearer access to his beloved *person* and more intimate participation of his *glory*. At which powerful *call* and *invitation* of his, they shall in an instant all take wing together like a mighty flock of pure and innocent Doves, and fly aloft into the air, singing and warbling as they go to meet their Redeemer in the *Clouds* of heaven,

heaven. For so the Apostle in 1 *Theff.* 4. 17. *Then* (that is, after their Resurrection and Judgment) *we which are alive and remain*, who never died, but onely have been changed and glorified, *shall be caught up together with them* who shall be raised from the dead *into the clouds to meet the Lord in the air, and so we shall be ever with the Lord.* For to be sure that rapturous love which the *sight* and *sentence* of their Saviour hath by this time kindled in their pious breasts, will wing their souls with *vehement* desire to be with him, and then being cloathed with glorified Bodies that are as *vigorous* and *active* as their *Souls*; as *nimble* and *expedite* as their *thoughts* and *wishes*, it will be in their *power* soon to accomplish their *desire*, and fly from hence up to the Throne of their Lord.

AND now this being the *first* general meeting of the blessed Jesus and his Church; the *first* Interview that ever was between the *heavenly Bridegroom* and his *holy Bride*, O the dear welcomes, the infinite mutual congratulations that will pass between them! How will they now melt in love and dissolve in mutual flames! now when like long absent Lovers they are safe arrived into each others Arms, never, never to be parted more.

AND

AND now this joyful *meeting* being consummated, they begin to prepare for a most *dreadful solemnity*, and that is the *Judgment* of the *Wicked*. In order to which the *Judg* will reassume his *Throne*, and place his *Saints* all round about it in *shining Circles* ten thousand thousand together, that so as his *Assessors* they may bear a *part* in the ensuing *Judgment*; for this the *Apostle* asserts as a notorious principle of our *Christian faith*; *Know ye not that the saints shall judg the world*, 1 Cor. 6. 2. that is, that they shall not onely *accuse* and *condemn* the wicked *World* by the holy *example* of their lives, but also that they shall give their *votes* and *suffrages* to that dreadful sentence which *Christ* shall pass upon them. And now the *Judg* and his *Assessors* being set, proceed we to the

II. *Second Judgment*, which is, that of the *wicked*, in which there are also five particulars included: First, their *Citation*; Secondly, their personal *Appearance*; Thirdly, their *Trial*; Fourthly, their *Sentence*; Fifthly, their *Execution*.

I. *THEIR Citation*: For the *first Judgment* being finished, it's probable a *new summons* will be given by the *Voice* or *Trump* of the *Archangel* to assemble the
wicked

wicked World to their Judgment, upon hearing of which all those *wicked* souls that have left their bodies and been hitherto confined in some dark prison of the Creation shall be forced to leave their *dismal habitations*, in which they would a thousand times rather chuse to continue for ever, if they might have their own option, than to undergo that *fearful Judgment* whereunto they are cited; but being *dragged* into the open light again by those *Devils* who have been hitherto their Jailors, they shall every one be forced to put on those old accursed *bodies* of theirs in which they contracted those crimson guilts which now they must expiate in eternal flames; and now the *souls* of the dead being shut up in their *bodies* again like prisoners in a sure Hold, and there secured by an *immortal* tie from ever making another escape, the bodies of the living shall by a miraculous change be render'd at once so *tender* and *sensible*, that the *least* touch of *misery* shall pain them, and yet so *strong* and *durable*, that the greatest *loads* of misery shall never be able to sink them; and thus being all of them put into an *immortal* capacity of *suffering*, and thereby prepared to undergo the fearful doom which awaits them,
they

they shall from all parts of the World be driven before the Judgment-Seat of Christ. For,

II. *THIS Judgment of the wicked implies also their personal Appearance at our Saviours Tribunal : for so St. John in his prophetique Vision of the day of Judgment, saw the dead both small and great standing before God, Rev. 20. 12. and in Matth. 25. 31, 32. we are told, that when the Son of man sits down upon the Throne of his Glory all Nations shall be gathered before him, that is, the impure Goats as well as the innocent Sheep, as he afterwards explains himself. And now Good Lord, what a Tragical spectacle will here be! An innumerable number of self-condemned wretches assemble together before the Tribunal of an Almighty and implacable Judg, quaking and trembling under the dire expectations of a fearful and irrevocable doom, and with weeping eyes, pale looks and gasty countenances aboding the miserable fate that attends them. For thus it is represented, Rev. 1. 7. Behold he cometh with clouds, and every eye shall see him, they also which pierced him, and all kindreds of the earth shall wail because of him; and well they may, considering how they treated him, and what little*
reason

reason they have upon that account to expect any favour at *his* hands; for to be sure the sight of him must give a dreadful Alarm to their *consciences*, and suggest to them the sad remembrance of the innumerable *provocations* they have given him. Look up O ye miserable creatures, see yonder is that *glorious person* whose *Authority* you have so insolently *affronted*, whose *Name* you have so impiously *blasphemed*, whose *Mercies* you have so obstinately *rejected*, behold with what a *stern* and *terrible Majesty* he sits upon yonder flaming Throne, from whence he is now just ready to exact of ye a dreadful account for all your past *rebellions* against him; but O unhappy and forlorn! see how they droop, and hang their heads, as being both *ashamed* and *afraid* to look their terrible *Judg* in the face, whose incensed eye sparkles upon them with such an insufferable *terror* and *indignation* as they are no longer able to endure, but are forced in the bitterness, *anguish* and *despair* that ever humane souls were seized with, to cry out to the *Rocks* and *Mountains* to fall upon them, and to hide them from the face of him that sits upon the Throne, and from the wrath of the Lamb.

III. ANOTHER particular implied in this judgment of the wicked is their Trial; for so 1 Cor. 4. 5. we are told, that in this fearful day of reckoning God will bring to light the hidden things of darkness, and make manifest the very counsels of the heart; and this will be no hard matter to effect, considering that he who is to be the Judge of these guilty Criminals, hath been a constant witness to all their actions, that his All-seeing Eye hath traced them all along through all their secret mysteries and dark Intrigues of Iniquity, and hath kept an exact record of them in the book of his remembrance; so that to convict them of their guilts he will need do no more but only produce his own registers, and expose what he hath there recorded to the view of the World; and there the wretches will see themselves transcribed, and all their abominable actions exactly copied from their first Originals; there they will find all their secret machinations; their dark cheats, their leud imaginations and hypocritical intentions recorded in the most legible Characters, and perceiving themselves thus shamefully unstript and uncased before the World, their very inwards dissected, and the smallest threds and fibres of their hearts

hearts laid open and exposed to the view of men and Angels, their own *shame* and the intolerable rack of their *consciences* will force them to *confess* their Charge and *proclaim* themselves guilty before all that vast Congregation of Spirits. But, O the inexpressible *horror* and *confusion* these wretched Souls will then be seized with when they shall see themselves thus *publicly unmasked* and turned inside outwards, and be forced to stand forth like so many *loathsome* spectacles before God and his Angels without any *excuse* or *retreat* for their shame, without any *vail* to hide their infamy and blushes; when their filthy practices shall be no longer confined to the talk of a Town or a Village, but be openly *proclaimed* in the hearing of all the rational World? O now it would be happy for them if as formerly, they could *drown* the retorts of their *conscience* in noise and laughter, and forget its cutting repartees which were always uneasy to *bear*, but impossible to *Answer*. But alas those jolly days are gone, and now in *despite* of themselves they *must* listen with horror and confusion of face, to what those two great Judges, *Jesus* and their own *Consciences* unanimously give in charge against them. Thus he whose

piercing Eye doth now penetrate their *hearts* and ransack every corner of their *souls*, will in that great day of discoveries bring forth all that *secret filth* that is there reposed, and *expose* it for an *infamous spectacle* to the publick view of men and Angels.

IV. ANOTHER particular implied in this judgment of wicked men is their *sentence*. Their *Trial* being now over, in which their guilt hath been sufficiently *evinced* and *detected* to their everlasting infamy and reproach, they will by this time have received the *sentence* of death within *themselves*, and stand condemned in the judgment of all the *World*; the Righteous *Judg.* who is too *great* to be overawed, too *just* to be bribed, and too much *provoked* to be intreated, whose Ears are now for ever *stopped*, and whose Bowels are impenitrably *hardened* against all further Overtures of mercy, will with a stern look and terrible Voice pronounce that dreadful doom upon them, *Go ye cursed into everlasting fire prepared for the Devil and his angels*, which though it be of a horrible import, will appear so *just*, considering the horrible things which have been *charged* and *proved* against them, that it will be immediatly seconded with the

unanimous

unanimous suffrage of all that bright Corona of glorified *Saints* that sit as *Assessors* round the Throne, who with one consent will all cry out together, *Just and righteous art thou O Judg of the World in all thy ways :* But, O the fearful shrieks and lamentations that will then be heard from those poor condemned Creatures ; for if A Lord have mercy upon thee, A take him Jailor from an *earthly Judg*, be able to extort so many sighs and tears from a hardened Malefactor, what will A go ye *cursed* do from the mouth of the *Righteous Judg* of the World, and when so many *millions* of men and women shall be all involved together in the same *doom*, and all at once lamenting their dismal *fate*, Lord, what a horrible outcry will they make ! Now in the bitter Agonies of their souls they will cry to heaven for *mercy, mercy*, but alas poor souls they cry too late ; their *Judg* was once as importunate with them to have mercy upon *themselves*, but because when *he called* they refused, when *he stretched forth his hands* they regarded not, now when *they call* he will not answer, when *they cry* he will not hear, but will *laugh* at their *calamity*, as they did at his *counsel*, and mock when their fear and destruction is come upon them.

V. And lastly, ANOTHER particular implied in this *Judgment of the wicked*, is the *execution* of their Sentence. For immediately after their sentence is past by which they stand doomed to *everlasting fire*, an *everlasting fire* shall be kindled round about them, a fire which within a few moments shall spread it self over all this *lower World*, and convert the whole *Atmosphere* about us into a *furnace* of in-
quenchable flames; For then all those *fiery particles* which are every where intermingled with these terrestrial Bodies, and have hitherto been kept within their *proper limits*, shall be *disintangled* and set free from those more gross and *luggish ones* that now bind and fix them, and swarm together like so many sparks into one *huge globe* of *Fire*, which from the lowermost center of the Earth shall spire up and kindle upon all that *Airy Heaven* above, and with one continued flame fill all the vast *expansum*; all that *fiery matter* which is now dispersed up and down within the entrails of the Earth, shall by degrees gather together into *Rivers* of *Fire*, which rolling to and fro within to force their way into the open Air, will perhaps produce those prodigious *Earthquakes*, of which our Saviour speaks,

speaks, by which at length the Earth being cleft and torn, it shall everywhere vomit out *Torrents of Fire* from its flaming bowels; and at the same time the Sea shall boil and swell, and roar like water in a seething Pot, till 'tis all evaporated by the struggling flames from below, which having rarified its waters into vapours shall kindle those vapours into flames; and at the same time also the *Heavens* above shall groan and crack with incessant *Thunder*, accompanied with thick and fearful flashes of *lightning*, which joyning with those vast streams of Fire that will be continually issuing out of the *Earth* and *Sea*, will make such a prodigious deluge of flames as will quickly overflow the whole World. For thus we are assured from Scripture, that *the Element shall melt with fervent heat, and the earth and the works that are therein shall be burnt up*, 2 Pet. 3. 10. So also St. John in his Vision of the day of Judgment, Rev. 20. 11. *I saw a great white Throne and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them; not that the matter of them shall be annihilated, but the form of them shall be destroyed by their being converted into an everlasting Fire;*

and in this Fire shall those condemned wretches live and suffer to eternal Ages. Hence it is called *the vengeance of eternal fire*; and we are told that it will be *in flaming fire*, that the Lord Jesus will render vengeance to all that know not God and obey not his Gospel, 2 Thess. 1. 8. And that this flaming fire shall be the conflagration of the World, that of St. Peter seems plainly to imply, 2 Pet. 3. 7. But *the heavens and the earth which are now*—*are kept in store reserved unto fire against the day of judgment and perdition of ungodly men*; and being reserved unto fire against the day of perdition of ungodly men, we may justly conclude that the fire it is reserved to, will be the Perdition of ungodly men. Thus upon our Saviours pronouncing those dreadful words, *Go ye cursed into everlasting fire*, the persons concerned will immediately perceive the dire effects; for all on a sudden they will see the *Clouds* from above, and the *Earth* from beneath casting forth *Torrents of fire* upon them, which in an instant will set all the World in a Blaze about their ears; At the sight of which all this *wretched* World will be turned into a mournful Stage of *Horroures*, in which the miserable *actors* being seised with inexpressible

pressible amazement to see themselves all on a sudden encompassed on every side with flames, will raise a hideous Roar and outcry, millions of burning men and women shrieking together, and their noise shall mingle with the Archangels Trumpet, with the Thunders of the dying and groaning Heaven, and the crack of the dissolving World that is sinking into eternal ruins. In which miserable state of things whither can the poor Creatures fly, or where can they hope to find a Sanctuary? If they go up to the tops of the Mountains; there they are but more openly exposed to the dreadful lightnings of Heaven; if they go down into the holes and caverns of the Rocks; there they will be swallowed up in the burning furnaces of the Earth; if they descend into the deep, there they will soon be overtaken with a storm of fire and brimstone, and wherever they go the vengeance of God will still pursue them with its everlasting burnings. And thus having no retreat left them, no avenue to escape out of this burning World, here they must remain for ever surrounded with smoak, and fire, and darkness, and wrap'd in fierce and merciless flames, which like a shirt of burning pitch will stick close to, and pierce through and through

through their passive bodies, and for ever pray upon, but never consume them.

AND now the Almighty Judge having seen his dreadful sentence executed, will arise from his Throne, and from thence return to the Seat of the blessed in a *solemn and Glorious Triumph* with all his holy myriads of *Angels and Saints*, who as they follow him through the Air and æther, will with loud *Hosanna's* and triumphant *acclamations* celebrate the praises of their *Redeemer*. Thus shall the *Ransomed* of the Lord return with him, with Songs to the heavenly Zion and everlasting joy shall be upon their heads, and everlasting praises in their mouths. For being arrived into those *blissful Regions*; there in those glorified Bodies which they put on at their Resurrection, they shall live forever in unspeakable pleasures and delights, and be entertain'd not only with all that happiness which they enjoyed in the state of their separation when they were only *blessed Spirits*; but also with all the *satisfactions and delights* that their *glorified Bodies* can require and enjoy. So that now their blessedness shall be *consummate*, and all the capacities of their humane nature compounded of body and soul shall be *fulfilled with bliss*, till they overflow

flow and can contain no more. But *wherein* the happiness of their *glorified Bodies* shall consist, I shall not presume to inquire, the Scripture being silent concerning it. And what the happiness of their *souls* shall be, hath been shewn at large before, Part 1. c. 3, 4. So that as to that *state of eternal life*, in which our Saviour shall place his *faithful servants* in the conclusion of this great Judgment, I need say no more of it in this place.

SECT. XII.

Concerning the conclusion and surrender of the Kingdom of Christ.

WHEN our Saviour hath finished that *last and most glorious act of Royalty*, viz. Judging the World, and hath finally condemned to everlasting fire the irreclaimable enemies of God, and crowned all his *faithful subjects* with eternal Glory and Beatitude; the Apostle tells us, *He shall deliver up the Kingdom to God even the Father*, 1 Cor. 15. 24. For our better understanding of which, we are to consider that the Kingdom of Christ is twofold: First, *Essential*, as he is God
Essential,

Essential, and doth subsist in the divine Essence, by the *supereminent* *perfections* of which he being exalted above all things, hath an *essential* *Right* of Dominion over all things; and this is *Co-eternal* with himself, and is as *inseparable* to him as his *Being*; *this* he can no more deliver up than he can his *Godhead*, which without ceasing to *be* can never cease to be *supreme* over all things. But then in the second place, there is his *Mediatorial* Kingdom, which is that of which we have hitherto been treating, and this as hath been shewn before was by solemn *compact* and *agreement* confer'd upon him by the *Father*, upon *condition* that he should assume our Nature, and therein make *expiation* for our sins, in consideration whereof the Father *obliged* himself to grant a *Covenant of Grace* to the sinful World, and to constitute him the *Mediator* of it; by which *Mediatorial* *Office* he is Authorized to *rule* for God according to the tenour of that gracious *Covenant*, as well as to *intercede* for us; and in *ruling* for God according to that *Covenant*, he is to *crown* and *reward* all such as return to and persevere in their *duty* with everlasting happiness, and to render eternal *vengeance* to all such as obstinately persist in their *rebellion*. So
that

that when this is done (as it will be in the conclusion of the day of Judgment) the whole business of his *Mediatorial Kingdom* is at an end; then the *Covenant* of which he is now Mediator will be completely *executed*, and consequently his *Mediation* will *cease*, as being of no farther use, and having no farther part to act. For now *God* and *Man* being made completely one, the Office of a Mediator *ceases* of its own accord; for a *Mediator is not a Mediator of one*, Gal. 3. 20. and therefore the two parties being perfectly *united*, there is no farther use of a *Mediator* between them. Wherefore as our *beatifical Vision* will supercede the necessity of his *prophetick Office*, to teach and instruct us; as our *perfection* and intire *fruition* will supercede the necessity of his *Priestly Office* to offer and intercede for us; so the security of our *possession of both* will supersede the necessity of his *Kingly Office* to protect and defend us; and therefore when our affairs are once reduced to this happy issue; his *Kingly Office* as well as all other parts of his *Mediatorship* will for ever *cease*. But since this great Mystery is no where expressly delivered in Scripture, but onely in that forecited, 1 Cor. 15. I shall endeavour to
give

give a brief account of the whole passage, which lies in ver. 24, 25, 26, 27, 28. Then cometh the end when he shall have deliver'd up the Kingdom to God even the Father, when he shall put down all Rule and all Authority, and all Power, for he must reign till he hath put all Enemies under his feet, the last Enemy that shall be destroyed is Death; for he hath put all things under his feet, but when he saith all things are put under him, it is manifest that he is excepted which did put all things under him, and when all things shall be subdued unto him, then shall the Son also himself be subject unto him which did put all things under him, that God may be all in all; the whole sense and meaning of which passage, I shall cast into these Propositions:

First, That the Kingdom or Dominion here spoken of, was committed to him by God the Father.

Secondly, That he is to possess this Kingdom and Dominion so long and no longer, as till all things are actually subdued to him.

Thirdly, That during his possession of it, he is subject to the Father.

Fourthly, That after his delivering it up to the Father, he will be otherwise subject to him than he is now.

Fifthly,

Fifthly, That the *Son* being thus sub-
jected to the *Father*, all *Power* and *Domi-*
nion shall from thenceforth be immediately
exercised by the *Deity*.

I. THAT the *Kingdom* or *Dominion*
here spoken of, was committed to him
by God the *Father*; and this is ex-
pressly affirmed ver. 27. For he (i. e. the
Father) hath put all things under his feet;
which words are a quotation of *Psal.* 8.
ver. 6. *Thou madest him to have Dominion*
over the works of thy hands, thou hast put
all things under his feet; which words are
to be understood literally of the first
Adam, but mystically of the second; as is
evident not onely because 'tis here ap-
plied to *Christ* by *St. Paul*, but also by
the *Author* to the *Hebrews*, *Heb.* 2. 7, 8.
where he expressly tells us, that it was
God the *Father* that crowned *Christ* with
Glory and *Honour*, and that did set him
over the works of his hands, and put all
things in subjection under his feet; and
accordingly our *Saviour* himself declares,
that all *Power* in heaven and earth was gi-
ven him, i. e. by the *Father*, and that it
was the *Father* that committed all judg-
ment to him; and the *Apostle* expressly tells
us, that it was God that exalted him with
his own right hand to be a *Prince* and a Sa-
viour,

viour, Acts 5. 31. From all which it is evident that the Dominion which the Apostle here treats of, is not the *Essential* Dominion of Christ, which as he is God *Essential*, is *Co-eternal* with him; but that *Mediatorial* Dominion which was committed to him by the voluntary disposal of his *Father*, and which once he had not, and will hereafter *cease* to have.

II. THAT he is to possess this *Kingdom* or *Dominion* so long as, and no longer than till all things are actually *subdued* unto him. So ver. 24. you see the time of his *delivering up this Kingdom*, is then, when he shall have put down all *Rule*, and all *Authority and Power*, i. e. till he shall have converted or destroyed all those Powers of the Earth that oppose themselves against him; for so ver. 25. 26. *For he must reign till he hath put all Enemies under his feet, the last Enemy that shall be destroyed is Death*; which plainly implies, that when he hath conquered all *Enemies* and destroyed *Death*, which is the last Enemy, by giving a glorious *Resurrection* to his faithful Subjects, then, and not till then his *Mediatorial* Reign is to conclude: For so, *Psal. 110. 1.* to which the Apostle here refers; the Psalmist brings in *Jehovah* the *Father*, thus bespeaking *Jehovah* the *Son*,
The

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The Lord said unto my Lord, sit thou at my right hand until I make thine Enemies thy footstool; now to sit at the Right hand of God, when ever 'tis applied to our Saviour, doth in Scripture always denote his possessing and exercising this his Mediatorial Kingdom; so that the meaning of the Psalmist is this; the Father hath Commissioned his Son to continue the exercise of his Mediatorial Dominion, till such time as either by the dint of his Almighty vengeance he hath trampled all his Enemies under foot, or by the power of his grace reduced them voluntarily to prostrate themselves before him; and indeed, the end for which this Kingdom of our Saviour was erected was to subdue the Rebellious World to God, and either to captivate men into a free submission to his heavenly Will, which is its first intention; or if they will not yield, to make them the Triumph of his everlasting vengeance; which end at the day of Judgment will be fully accomplished; for then the fate of all the rational World will be fixed and determined; then the faithful Subjects will be crowned, and the incorrigible Rebels condemned and executed; and so, one way or t'other all things will be subdued unto him. So that from hence-

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forth

forth the end and reason of this his Mediatorial Dominion will cease, and when the end of it ceaseth, he who never doth any thing in vain, will immediately deliver it up into those hands from whence he received it. For when he shall have put down all Rule, and all Authority and Power, i. e. conquered and subdued all that resisted and opposed him, then cometh the end when he shall have delivered up the Kingdom to God even the Father.

III. THAT during his possession of this Kingdom, he is subject to the Father. So ver. 27. But when he saith all things are put under him, it is manifest that he (i. e. the Father) is excepted which did put all things under him. As if he should say, Do not mistake me, for when I say all things are put under him, my meaning is, all things except God the Father, for it was he that did put all things under him; and it's manifest that he who gave him this superiority over all things, must himself be superiour to him; and indeed, considering Christ as Mediatorial King, he is no more than his Fathers Viceroy, and doth onely act by deputation from him, and rule and Govern for him; and hence the Father styles him his King. Psal. 2, 6. Yet have I set my King upon my holy Hill of Zion.

So

So that now he is subject to the Father in the capacity of a *Vice-King* to a supreme *Sovereign*, and whatsoever he doth in this capacity he doth in his *Fathers Name* and by his *Authority*; for he Mediates as for men with God, in doing which he is our *Advocate*; so for God with men, in doing which he is our *King*. Gods part is to Govern us, and our part is to sue to him for favour and protection, and both these parts our Saviour acts as *Mediator* between God and us: He acts our part for us in being *Advocate*, and Gods part for him in being *King*. So that in that Rule and Government which he now exercises over us, he is onely the *supreme Minister* of his Fathers Power and Dominion, and as the Father reigns by his *Ministry*, so he reigns by the *Fathers Authority*. But though now while his *Mediatorial Kingdom* doth continue, he is subject to the Father in the Administration of it, yet from this passage of *St. Paul* it is evident

IV. THAT when he hath deliver'd it up to the Father, he will be otherwise subject to him than he is now; for so ver. 28. and when all things shall be subdued unto him, that is, actually, and as they will be at the day of Judgment, when the good

are Crowned, and the *wicked* consigned to that fearful Execution, *Then shall the Son also himself be subject unto him that did put all things under him*, which necessarily implies that then he should enter into a *different* state of *subjection* to the Father, from that wherein he was before. Why *Then shall the Son himself be subject to him*? Was he not subject to him before? Yes, doubtless he was, and therefore either this *then* must be impertinent, or then he shall be *so* subject to him as he was not *before*; before he was subject to him as he was his *Mediatorial* King or *Viceroy*, as he reigned under him and by his Authority, but *then* he is to be subject to him after a *different* manner. For the explication of which it is to be considered, that now the Son consider'd as *Mediator*, reigns under God in the right of what he did and suffer'd in his humane Nature Hypostatically united to his Godhead; for it was because *he humbled himself and became obedient to the death, even the Death of the Cross that God highly exalted him*, Phil. 2. 8, 9. Now 'twas as he was Man, that he *became obedient to death*, and 'twas in the right of that *obedience* that God exalted him to his *Mediatorial* Kingdom; so that now as *Mediator*

diator he not onely reigns in his *humane Nature*, but in right of the *passion* of his *humane nature*, his *Mediatorial Kingdom* is the *purchase* of his *bloud*, by which he both obtained the new Covenant for us, and Regal Power to execute it upon us. When therefore he hath executed it to the full (as we are sure he will do at the day of Judgment) this *Regal Power* of his which he purchased with his blood, will *cease*, as having fully accomplish'd that for which it was given and intended. And now he being to Reign no longer in right of the *sufferings* of his humane Nature, his humane Nature will be *subject* to the Father in a more *different* manner than it was *before*. Before it was subject to him as *Authorized* in consideration of its passion to reign and Govern under him; but *then* having *deliver'd up* its reign and Government, it will be subject to him in a more *private capacity*, as the *Presidents* of the *Roman Empire* were subject to *Cesar* while they governed under him; but when they *rendered back* their Character, they became his Subjects in a more *private* station. Not that the *humanity* of Christ shall be any way *depress'd*, or *degraded* by his *delivering up* his *Mediatorial Kingdom*, but as an *Embassadour*.

after he is discharged of the *burtben* of his Embassie doth still retain the *honour* and *dignity* of it, so the *Humane* nature of Christ after he hath *surrendered* up its Mediatorial Dominion, shall still remain as highly exalted in *Honour*, *Dignity*, and *Beatitude* as ever, and Angels and Saints shall for ever render to it the same religious respect and *veneration* as they (did before he *surrendered* it) for it shall still remain Hypo-statically united to his Godhead, and so God shall for ever reign *in it*, though it shall not for ever reign *with God*: so that it being still the *Temple* of the Deity, and all the *glorious* achievements it made during its *humiliation* and *Mediatorial* Reign, reflecting still the same *honour* and *praise* and *glory* upon it, it will to eternity be as great and *glorious* throughour all the Heavenly world as ever it was in the *full splendor* of its Kingdom; so that in this respect what the ancient Fathers added to the *Nicene* Creed is most true, *his Kingdom shall have no end*, because, without possessing it, he shall for ever enjoy the *Glory* and *Honour* and *Beatitude* of it.

105. And lastly, **THAT** the Son being thus *subjected* to the Father, all Power and Dominion shall from thenceforth be immediately

mediately exercised by the Deity, that is to say, by God the Father, God the Son, and God the Holy Ghost; for so ver. 28. *Then shall the Son also himself be subject unto him that did put all things under him, that God may be all in all.* Where the variation of the Person is very observable, for it is not said, that the Son shall be subject to him that did put all things under him, i. e. the Father, that he may be all in all, but that God may be all in all, that is, the *Trinne* Godhead subsisting in three Persons, the Father, Son, and Holy Ghost, for had he meant the *Father only*, he ought according to the common rules of speech to have said *he*, or *the Father*, of whom he had been before speaking, instead of *God*, nor can it be reasonably supposed that after the resignation of the Mediatorial Kingdom the *Father only* shall act and reign, and the *Son* and *Holy Ghost* sit still for ever and do nothing, but the meaning is, that this Mediatorial Kingdom ceasing, in which the Son as *Man* as well as *God* now reigns, there shall from thenceforth be no other Kingdom or Dominion exercised in that Celestial state, but what is essential to the Godhead, in which the Son and Holy Ghost subsisting together with the Father shall for ever reign to-

gether with him : for this I take to be the meaning of that phrase, *that God may be all in all*, that is, that he may rule and govern all things *immediately* by *himself*, that his *immediate* Will may reign alone in all, and be the *proximate* guide of all that blessed world, that there may be no *mediate* or *Mediatorial* Governour between him and us to exact our obedience, and convey to us his favours and rewards, but that we may render all our duty immediately to him, and derive all our happiness immediately from him ; so that as now Christ the *Theantropos* or God-man is *all in all*, Col. 3. 11. because the Father doth all things, and governs all things by him, having given him all power in heaven and earth ; so when this Oeconomy ceases, God alone, or the Triune Godhead shall be *all in all*, because he shall do all things, and govern all things by *himself immediately*. Thus when the Son of Man is subjected to him that did put all things under him, that one divine Essence whence all things did proceed, and in which the Father, Son and Holy Ghost subsist, shall from thenceforth resume all Rule and Dominion to it self, and only the Son of God together with the Father and the Holy Ghost shall reign. But yet in this
purely

purely divine Government there is no doubt but those divine persons will still continue to act in *subordination* to each other, according to that *natural subordination* in which they are placed by their *personal properties*. For the Godhead being communicated *from the Father* to the *Son*, the Father in the order of nature must necessarily be *Prior* to the *Son*, and the same Godhead being communicated to the Holy Ghost *from the Father* and the *Son*, both Father and Son must also in order of nature be *Prior* to the *Holy Ghost*. So that between these Sacred Three there is an *internal necessary subordination* that can never be altered or inverted; and therefore there is no doubt but that as they will always be *subordinate*, so they will always *act subordimately*. The *Father* as the first, the *Begetter* and the fountain of divinity will be always *first* and *supreme* in the divine Monarchy, the *Son*, as *begotten* by him, will still reign in *subordination* to him, and the *Holy Ghost*, as *proceeding* from both, will continue to reign in *subordination* to both. Thus to everlasting Ages only the Trinity in Unity shall reign, and by its own *immediate Will* and *Influence* rule and bless all that heavenly world over which it spreads
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its Almighty Wings, and to it shall be w
in all.

continue to act in judgement to all
according to that natural insti

tion in which they are placed by their
natural disposition be

ing communicated from the Father to the
Son, and from the Son to the Holy Spirit

and
Method of Gods Governing sinful
men by his own Eternal Son in our

Natures.

order of nature be Father to the Son, and
Son to the Holy Spirit

How we are not able either by
our natural Reason or Revelation

to fathom the depth of the Divine Wis
dom, or to trace out all the reasons of its

Methods and Conduct, yet upon diligent
inquiry we can plainly discern the Tracts

of an admirable Wisdom in all the stated
Methods of Providence; and though we

cannot say that this or that is the main
or only reason why God doth so or so,

(For infinite wisdom may have infinitely
greater and infinitely more reasons of its

actions than our short-sighted Reason can
at present discover) yet by comparing one

action of his with another, and diligently
observing the drift and tendency of them

all how they concur to one common end,
and

and subserve each other to promote and accomplish it, we cannot avoid discovering reason enough in them to convince and satisfy us that they all proceed from a most wise and intelligent Agent; and this more especially in the admirable Oeconomy of the *Mediation*, viz. the eternal Son of Gods assuming our Nature, and therein becoming our *Prophet*, *Priest*, and *King*: for what reasons there are why he should assume our nature therein to be our *Prophet* and our *Priest* hath been shewn before. And now we shall proceed so far as our short enquiries will reach to shew what admirable reason there is why he should be our *King* also, to rule and govern us in the same assumed nature wherein he is our *Prophet* and our *Priest*; of which according to the best light that Revelation affords us there are these five Reasons assignable.

First, **THAT** he might govern us in a way more accommodated to this degenerate state of our *Natures*.

Secondly, **THAT** he might the more effectually cure and prevent the spreading contagion of *Idolatry*.

Thirdly, **THAT** he might the more powerfully encourage our obedience.

Fourthly,

Fourthly, THAT he might *oblige* us to himself with a stronger tie of *gratitude* and *Ingenuity*.

Fifthly, THAT he might give us the more ample *assurance* of our future *Reward*.

I. GOD governs us by his own eternal Son in *our natures* the better to *accommodate* his Government to this our *degenerate state*, which renders us extremely unfit to be governed *immediately* by God. It is true, whilst man continued in his *Primitive innocence*, and *perfection*, he was in a condition fit to *converse* with God face to face, and to live under his *immediate* Dominion, for then his *Sense* being under the conduct of his *Reason*, and all his *brutal affections* intirely subjected to the government and directions of his *superiour faculties*, he was as much ruled and influenced by the objects of his *Reason*, as he is now by those of his *Sense*, and was as powerfully moved and affected by what he only *knew* and *believed*, as he is now by what he *sees* and *feels*; so that then God, that great invisible Spirit, who is removed from all the perceptions of *bodily sense*, and is only perceivable by our *Reason* and *Faith*, did as powerfully impress mans hopes and fears, and all the
other

other principles of action in him as he could have done had he appeared as Amiable and dreadful to the mans *sight* and *feeling* as he then did to his *faith* and *reason*. In *this* state and condition therefore man was duly qualified to be governed immediately by God, to receive his impressions, and to be moved and acted by the over-ruling influence of his immense perfections. But when once he had *degenerated* from this *pure* and *blessed* state of his nature, and had thrown off the Government of his *reason*, and subjected himself to the Tyrannick sway of his brutal *appetites*, he thereby unqualified himself to live under Gods *immediate* Dominion. For now he being governed by his sensual *appetites*, and they by the sensual *Objects* that surround him, scarce any thing else can strike upon his hopes and fears, but what is *carnal* and *sensual*, or if any thing else doth, to be sure some carnal object immediately *interposes* and breaks the stroke, and renders it *faint* and *ineffectual*; so that now *God*, who is solely the object of our *faith* and *reason*, can scarce be admitted to speak with our *hopes* and *fears*, by which we are made to be governed, or if he be, his *soft still voice* is immediately drowned in the perpetual clamour

clamour which these *sensitive goods* and *evils* raise about us. Wherefore having thus unqualified our selves by our *Apostacy* from the *primitive state* of our nature to live under the *immediate* Wing and Government of God, and he being resolved in tender *commiseration* to us, not to abandon us for ever, did in his infinite wisdom project a *new Method* of governing us more *accommodated* to this our degenerate *state*, viz. by uniting himself to *sensible matter*, and therein addressing to our *bodily senses* in audible voices, visible appearances, and finally in our own *form and nature*, which of all other sensible things we are most apt to be affected with, to love, and honour, and reverence, and obey. For so immediately after his Fall God appeared to *Adam*, probably in a glorious *humane form*, and spake to him in an audible voice, and afterwards he did the same to the Patriarchs, and to the whole Nation of the Jews from Mount *Sinai*, among whom he also dwelt in a *visible glory*; by which means he acquired to himself the same advantage of governing those sensual men that sensible objects had, which by striking on their bodily sense did more powerfully insinuate themselves into their Wills and Affections.

But

But all these sensible appearances of God were only as so many *preludia* to his assuming our nature into personal union with his Godhead, and therein exhibiting himself familiarly to the bodily senses of mankind, which though he now ceases to do, as being exalted far above our sight on the right hand of God the Father, there to reign till the consummation of all things, yet seeing we believe he is there visible in himself, clothed in a most glorious humane form, we can by *imagination* supply the want of our sight of him, and reach him by our *inward* sense, though we cannot come at him by our *outward*; and whereas were he a mere *Spirit*, we could have no *imagination* of him, because *imaginations* are nothing but the *Images* of sensible things, we can now by the strength of our *Imagination* fetch him down from the Heavens when we please, and set him before our *minds* in all that venerable Majesty wherein he sits at the right hand of his Father. So that though he be never present to our *outward* sense, yet which is almost equivalent, when ever we have occasion to converse with him, we can make him present to our *inward*, viz. our fancy and *imagination*, into this spacious Gallery of the Pictures of sensible things

things our *mind* can walk when it pleases, and there behold him in Effigie though it cannot see him face to face; and considering how much we are governed in this *degenerate* state of our nature by *fancy* and *imagination*, as well as by *sight* and *feeling*, it is doubtless a most *advantageous circumstance* of Gods Government of the World, that he governs us by one whom we can *fancy* and *imagine*, when we cannot *see* or *feel* him. There are a great many men that never *saw* the *King*, who yet are overawed by the *imagination* they have of his *Majesty* and *greatness*, whereas were not the King a *man*, but a pure invisible *Spirit*, they could form no *imagination* of him, the want of which would very much *abate*, if not utterly *extinguish*, their *awe* and *reverence* of his *Person*.

CONSIDERING therefore how much we are governed by our *sense* in this state of our Apostacy, it was doubtless a wonderful wise contrivance of God, who is a pure *Spirit*, to assume to himself some *sensible* matter, that therein by presenting himself to our *outward* or *inward* sense, he might strike the deeper *awe* on us, and thereby the more effectually rule and govern us. But of all *sensible* matter none could be so proper to this purpose
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as a *humane form*, in which we are inured and accustomed to be governed, and of which, as was hinted before, we have of all *sensible* things the greatest *love* and *reuerence*, during this our *Degeneracy*; therefore by which we are so unqualified to be governed by God *immediately* God the Father hath most wisely contrived to govern us by *God-man*, *i. e.* by his own eternal Son *Hypostatically* united to our *natures*. But when once mankind is *recovered* out of this lapsed condition, when our *sense* is perfectly *subdued* to our *reason*, and all our *faculties* are *reduced* into their *Primitive* order, then we shall return under Gods *immediate* Dominion, for then God-man shall *deliver up the Kingdom*, and God shall be *all in all*.

II. GOD now Governs us by his own eternal Son in our *natures*, to cure and prevent the spreading contagion of *Idolatry*. There is no one Vice to which our corrupt nature is more *propense*, and of which it hath been more *universally* Tardy, than that of *Idolatry*; for as for other *Vices* they have their *peculiar* Provinces, and such a Vice is more predominant in such a *Clime* and *Temperament* of Air: In one Nation *Pride* reigns, in another *Intemperance*, in another *Treachery*,
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and in a fourth *Malice* and *Revenge*; but as for *Idolatry* it's an *universal* Monarch, to whose Empire all the *World* hath been enslaved and subjected, and notwithstanding all the care which God hath taken to prevent it, it hath spread like the Plague, till it became the *Epidemical* disease of *humane nature*. Now to be sure such an *universal effect* must necessarily be owing to some *universal cause*; and what other can that be than the *universal degeneracy* of humane Nature from its primitive life of Reason into a life of Sense? For while Man was under the Government of his *Reason*, he was as much influenced by dry *arguments* as he is now by his *Sense*, and the full reason he had to *believe* that there is an *invisible divine* Being presiding over all things, did as vigorously *excite* him to adore and worship him as the *sight* of him could have done, had he appeared to his bodily eyes in a glory proportionable to the immense perfections of his nature. But when once his *sense* had usurped the Throne of his *reason*, and enslaved him to its Empire, the case was quite altered, now *Reason* and *Argument* have very little influence on him unless it be back'd with some impressions on his *sense*, and his predominant *affections* are those

those that are raised by the strokes of *sensible* objects upon the sensories of his Sight, and Taste, and Feeling, which the *divine* substance and perfections can never touch, they being purely *spiritual*; by which means that *communication* and *intercourse* which was between God and man, whilst man was governed by *reason*, is mightily *disturbed* and *interrupted*, though it be not altogether *stopt* and *intercepted*; for still our reason (which was not *extinguished* by the degeneracy of our natures) suggests to us that there is a *God*, and inspires us with an *awful* sense of his divine perfections, which still maintains in us *Religious* inclinations and affections, whereby we are importuned and solicited to adore and worship; but we being under the government of *sense*, are thereby naturally inclined either to look upon God who is in himself a pure *invisible Spirit* under the notion of a *sensible being*, and as such to worship him, (for so anciently some adored the *Sun* for God, others the universal material *Nature*, others such particular *parts* of it) and in this consists that *gross Idolatry* of worshipping *false Gods*, or at least to blend our conceptions of him with *corporeal Phantasms*; and then to express those *Phantasms* in outward visible *Images*, by them to excite

and direct our Worship to him (for so in most Nations the supreme *Numen* was heretofore adored in *Statues* and *Images* of several shapes and figures copied from the several Images by which they represented him to themselves in their own *vain* and *roving imaginations*) and herein consists that more *refined Idolatry* of worshipping the *true God* in a *false manner*. Thus the *general cause* of all Idolatry is nothing but the *general Apostacy* of humane nature from the life of *reason* to the life of *sense*, by which we are naturally inclined either to transform God into a *gross* and *sensible nature*, or at least to *assist* our selves in conceiving of, and adoring and worshipping him by *sensible* and *visible objects*. To prevent which God hath been graciously pleased to assume some *material substance*, and therein from time to time to exhibit to mens eyes a visible presence of himself, which in Scripture is frequently called the *Glory of the Lord*, and by the ancient Jews the *Shechinah* or habitation of God, and consisted of a *shining luminous* matter, which exhibited a glorious lustre of flame or light set off with thick and solemn clouds; whence it is probable he is said to *cover himself with light as with a garment*, Psal. 104. 2. and in this *glorious appearance* he conducted

ducted *Israel* through the Red Sea and Wilderness, came down upon Mount *Sinai*, and was seen by *Moses* and the Elders of *Israel*, and from thence removed into the Tabernacle, where he fixed his abode between the Cherubins, and from whence he frequently displayed himself before the whole Congregation in the beams of that *visible Glory* which he there assumed, as the *Symbol* of his *special presence*; and by thus doing he took a most wise and effectual course not only to raise and excite their devotion, but also to restrain and confine it within its proper bounds and limits; for while men are under the government of *sense*, there is nothing hath that prevalence with them to excite their affections, and fix their thoughts as *material Phantasms*; so that God by exhibiting to them a *visible presence* of himself, and thereby impressing their imaginations with a *material Phantasm* of his presence and Glory, did at once both spur their *affections*, and bridle their *fancies* from roving into wild similitudes of him, and thereby take an effectual course to prevent the worshipping him by those *outward Images* which they exemplified from the similitudes which they framed of him in their own *fancies*,

and having this *visible* glory to entertain their *fancies*, they had the *less temptation* from their *sense* to hunt after *sensible* similitudes and representations of him, that outward *Shechinah* which they sometimes saw, being a *sufficient help* to raise up their groveling *minds* and carnal *affections* to the contemplation and worship of his *invisible* glory, and that that outward *visible* glory in which he appeared to them was intended for this purpose seems plainly implied in *Deut. 4. 12.* where *Moses* tells them, that *when God spake to them out of the midst of the fire they heard the voice of the words, but saw no similitude*; and so again, *ver. 15.* from whence he infers, *Take ye therefore good heed unto your selves lest ye corrupt your selves, and make ye a graven Image, the similitude of any figure, the likeness of Male or Female, &c.* *ver. 16, 17.* where by *their seeing no similitude* is not meant that they saw *nothing*; for God himself had promised *Moses* that *the third day he would come down in the sight of all the people on Mount Sinai*, *Exod. 19. 11.* and therefore in all probability they saw the *fire* or *visible* glory in which he descended, for it is expressly said they saw it afterwards, *Exod. 24. 17.* but this fire shining without any determinate form.

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or *shape*, they might very well be said to see no *similitude*, for by *similitude* it is evident he means a *determinate shape*, ver. 16. where he bids them beware of *making the similitude of any figure*, so that the People saw God only in an *unfigured flame*, or *visible glory* that was cast into no *determinate shape*, (though within that it is probable, as was shewn before, *Pag. 822, 823.* God appeared to *Moses* and the seventy Elders in a glorious *humane shape*.) And this it seems God deemed a *sufficient help* to inable them to *fix their thoughts* on, and *determine their worship to himself*; and therefore he strictly charges them to content themselves with this, and not let their fancies rove, as they were too prone to do, after formed *similitudes* and *Images* of him, lest those *Images* should create in their minds false and opprobrious *notions* of him, and cause them to imagine the immense *Godhead* as the Heathen did, *to be like unto Gold or Silver, or Stone graven by Art and mans device*, Acts. 17. 29. Thus men being degenerated into a life of *sense*, and thereby rendered extremely propence to *Idolatry*, to worship God by *Images*, and thereupon to form blasphemous *notions* of him, as if he were such a one in himself as those *Images* represented

him, God was pleased to exhibit to them a *sensible presence* of himself, that thereby he might the more effectually *excite* their *awe* and *reverence*, and at the same time *restrain* their *imaginations* from debauching their minds with unbecoming similitudes of his infinite Being and Perfections.

AND for the same reason that God under the Old Law appeared to the *Jews* in a *visible glory*, he afterwards appear'd to this *lower World*; and doth still continue to appear to the *upper*, personally united to a *humane body* and *soul*; for so *St. John* represents Christs assuming of *humane nature* (who before he assumed it, was that God who appear'd to the *Jews* from their *Tabernacle* in that *Shechinah* of visible *Glory*) to be onely a removing out of one *Tabernacle* into another, out of the *Tabernacle* of the *Law* into the *Tabernacle* of *humane nature*, *John* 1. 14. *The word was made flesh and dwelt among us, and we beheld his Glory, the Glory as of the onely begotten of the Father full of Grace and truth*, where instead of *he dwelt among us*, in the Greek it is ἐσκήνωσεν ἐν ἡμῖν, i. e. *he Tabernacled*, or dwelt as in the *Tabernacle among us*, he removed his abode out of the *old Tabernacle*,

bernacle, and took a new Habitation in humane nature: for that this is the Apostles meaning is evident from what follows, and we beheld his Glory, which plainly refers to that Glorious Light or flaming substance, called *the Glory of the Lord*, in which of old he was wont to display himself before the Congregation of *Israel* from between the Cherubins; and in *this* very Glory St. *John* says he beheld him, viz. at his Baptism and Transfiguration, at both which times he was seen by them shining in the very same Glory, wherein of old he was wont to shine out of the *Old Tabernacle*; and therefore it is added, that this Glory wherein St. *John* beheld him was *the Glory as of the only begotten of the Father*, i. e. it was the very same Glory with that wherein the onely begotten was heretofore wont to display himself from the Tabernacle of *Moses*; so that the meaning of the words seems at least to be this, He dwelt among us in our nature just as heretofore he did in the Mosaick Tabernacle, and in *this* Tabernacle of our Nature we Twice beheld him shining forth with the same Glory wherein he was wont to shine out of that *Old Tabernacle* from between the Cherubins Since therefore Christ dwelt in our nature

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ture in the same *manner*, and therein appear'd in the same visible *Glory*, that he formerly did in the Old Tabernacle; there is no doubt but he did it for the same ends and purposes; and therefore since *one* of the *ends* of his dwelling in that *Tabernacle* was to restrain men from running into *Idolatry*, there is no doubt but among others he intended *this end* also in assuming our *natures*, than which there can be no *visible* appearance in nature more *proper* to *excite* our sluggish and to *determine* our roving devotions upon him; for since in this life of *sense* which we now lead, we need a *sensible* presence of God to raise up our minds and affections to him, in what presence could he have appear'd to us more *proper* for this end than that of our own *nature*? a presence which is not *confused* like that of the Old Tabernacle, which was onely a mixture of shapeless lights and shadows; but *distinct* and *determinate* and of our own *form* and *shape*, which of all others is most familiar to and most beloved and revered by us, and consequently of all others is most *apt* to encourage our *prayers*, and inflame our *zeal*, and raise our *admiration*. For in what *sensible* appearance could God have more powerfully affected

affected our *sense*, than in that which we are most inclined to *love*, most prone to trust to, and most accustomed to *reverence* and *obey*; and than that in which alone we discern the *Image* of *God*, and the *reflections* of those divine *Attributes* of *Wisdom* and *Goodness*, and *Truth* and *Justice*, for which we reverence and adore him? There being therefore no *visible* substance in which God could more advantageously exhibit himself to us in order to the *exciting* our worship to him, and *determining* it upon him than that of a *humane form*, he thought meet to assume our natures into a *personal* union with his Divinity, and therein to rule and govern us. So that now the *Humanity* of our Saviour is the *Tabernacle* and *Shechinah* of God, wherein the *fulneß* of the *Godhead* dwelleth *bodily*, and these two natures united in *Person* and *Glory* are the immediate object of our worship; wherefore as the ancient *Jews* fell upon their faces and worshipped when they beheld the *Shechinah* or *glory* of the *Lord*, their imagination being thereby *assisted* and their affections *excited*; *Levit. 9. 24.* So when we by our *internal* sense or *imagination* look up to the *Glorified Humanity* of our Saviour in *Heaven*, it is our duty to raise up
our

our affections to Heaven by that *sensible Shechinah* of God, and thereupon to fall down and worship. But as the Jews when they fell down before their *Shechinah*, did not worship the *visible light* or *glory* separately from God, but as it was *united* to and *assumed* into conjunction with him, so neither ought we to worship our *Shechinah*, viz. the *humanity* of our Saviour separately from his *Divinity*, but in *Union* and *Conjunction* with it; and in short, as it was utterly unlawful for the Jews to worship God in any *other Shechinah* or *sensible appearance* either unshapen or shaped than in that Glorious one which he himself vouchsafed to them, that being *sufficient* to affect their *sense*, and thereby to raise up their *minds* and *affections* to him; so is it utterly unlawful for us Christians to worship God in any *other Shechinah*, *Image*, *similitude* or *visible appearance*, than that of the glorified *humanity* of our Saviour, that being *sufficient* to assist our *imaginations* and elevate our *hearts* and *devotions* to him. For though we cannot behold his *glorified Humanity* with our *bodily Eyes* now he is removed into Heaven, yet so neither did the Jews the *Glory of the Lord* (at least but very rarely) after the Ark whereupon

upon it sat, was removed into the *Holy of Holies*, which was a figure of *Heaven*, yet as they being assured it was there, could easily view it in their *imaginations* and thereby assist their *devotion*; so we being assured from Scripture that Christs *humanity* is in *Heaven*, can look up thither in our *imagination*, and by beholding its glory *there*, lift up our heavy minds and affections to the eternal *Divinity* that inhabits it; so that if we Christians make any *other Shechinah* or *Image* to worship God in, besides his own *humanity*, which he himself made and wherein he now dwells above in the Heavens, we are of all false worshipers the most *inexcusable*, because by assuming our *humanity* God hath vouchsafed to us such an *Image* and *Shechinah* of himself as is of all others the most *proper* and *effectual* to excite and determine our *Devotions*.

III. GOD hath chosen to Govern us by his own eternal Son in our *natures*, that he might thereby the more powerfully incourage us to *obedience*, for now we have all the assurance in the World that the great design of his Government is to do *us good*, and to advance our *happiness*, and that under his blessed Empire we shall be sure to enjoy all the
graces

graces and favours that can be wisely indulg'd on *his part*, or modestly expected on *ours*. Had he Governed us *immediately* by himself, we could not have been so *secure* of our interest in him, as we have reason to be of our interest in his Son *hypostatically* united to our *nature*, because the *divine Nature* considered purely as such, is infinitely *distant* from *ours* and has no other relation to it than as it is the *common cause* of all things; and being so *distant* in nature from us, it would have been hard for us to imagine how he could be touch'd with the same *tender and compassionate* regard for us as he would be, if he were *nearer* allied to us, especially when we reflected upon our own demerit, and considered that by our *sins* we had set ourselves at a *wider distance* from him than we were by our *natures*, this together with that *anxiety* which naturally arises in *guilty* minds, could not but have rendered us very *suspicious* of Gods intentions towards us, had he governed us immediately by *himself*; but now that he governs us by his own *Son* cloathed in our own *nature*, at his hands we may with full *confidence* expect a most gracious and merciful treatment. For now we are assured we have a *close* and most *intimate* interest

interest in him by reason of his *kindred* and *Alliance* to us in the same *common nature*, which makes him every mans another self under different accidents and circumstances; and his nature being perfectly *happy* and perfectly *pure* from all irregular passions and appetites, cannot but be affected with a most *tender* regard to all the individuals of its *own kind*, because being *completely happy* himself he can have nothing *farther* to desire for himself, but that his *kindred* by nature, who are all his own substance dilated and multiplied, may be *happy too*; and being *intirely good*, he can have nothing of that *sordid selfishness* in him which doth too often *contract* and *narrow* our benevolence, and cause us like Serpents to infold our selves within our selves, and to turn out our stings to all the World besides: Upon both these accounts therefore as he is a *perfectly happy* and *perfectly good man*, he cannot but bear a hearty and universal *good will* to *mankind*, and that he doth so, he hath given us too many dear *experiments* to make the least doubt of it; for while he was among us, he all along prefer'd *our interest* before his *own*, he made himself *poor* to *enrich* us, exposed himself to *contempt* to raise us to *glory*, took up-
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on him our *guilt* to release us from *punishment*, and willingly *underwent* a most miserable *death* that we might *live* happily for ever. In all which he gave us the most Glorious demonstrations how infinitely *dear* the *humane nature*, of which he participated, was to him in all those numberless individuals into which it hath been multiplied! The consideration of which is exceedingly pregnant with encouragements to *obedience*: For seeing God governs us by one who is as well our *Brother* by *nature*, as our *King* by *Office*, seeing he carries our *kind* in his own *person*, and is *flesh* of our *flesh* and *bone* of our *bone*, we may certainly depend upon it that he will be as kind and as gracious to us as his *Government* and our *happiness*, which is involved in it, will permit him; that so long as we are *sincere* to him he will *compassionate* our weakness, and that when we have gone astray from him he will graciously receive us upon our humble *submissions*, that he will not load us beyond our *strength*, nor punish us beyond our *demerit*, but that he will readily *assist* us in all our needs and tenderly *pity* us in all our pitiable cases, and kindly *accept* of our honest *indeavours* and *reward* them beyond all our hopes

hopes and expectations; in short, that nothing shall be able to separate us from his favour, but onely our own *obstinacy* and wilful *Rebellion*, and that though in this case he will be *angry* with us, yet he will *wait* to be *gracious* again in expectation of our *Repentance*, and not *hastily* abandon us to *everlasting* ruin till we have sinned our selves past all *hope* of recovery. For as to all these things the *humane nature* in him is our constant *Advocate*, which being *our* nature as well as *his*, makes *our* case its *own*, and is as much concerned for *us* as it could reasonably be for *it self*, if it were in our circumstances; than which what higher encouragement to *Loyalty* and *obedience* can there be given to ingenuous minds, to consider that he who reigns above in the Heavens and hath the disposal of my fate is my *kinsman* by *nature*, who by assuming my *substance* hath assumed my *interest*, so that whatsoever he doth for *me* he doth it for *himself*, that is, for his own *humane nature* that is in *me*, and that therefore 'tis impossible but he must continue *kind* to *me* whilst I continue *dutiful* to *him*, seeing that without great provocation he can never be *unkind* sure to his *own nature*. For this reason therefore God governs us by
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his Son in our *own nature*, that so by this his near *kindred* to us he might the better *assure* our diffident mind of a most gracious and merciful treatment at his hands, and thereby excite us to a *free* and *Chearful obedience* to him.

IV. GOD Governs us by his own eternal Son in *our natures*, that so he might the more powerfully excite our *gratitude* and *ingenuity*, and thereby oblige us to render him a more *free* and *generous obedience*, which is the obedience he *delights* in, and that alone which answers the *end* of his Government; for that which he aims at in governing us, is to subdue the *Rebellion* of our *natures* against the eternal Laws of right *reason*, that thereby he may render us more and more *Rational*, and consequently more and more prepared to participate of the *happiness* of a *rational* nature, which is never to be effected by a *forced* and *constrain'd* obedience; for so long as our obedience is *forced*, our Wills and Affections are *unsubdued*, and all our outward submissions are only the disguise of a *treacherous* and *rebellious nature*; we *would still* fly out into acts of Rebellion, but we *dare* not; our inclinations are as *stiff* and *obstinate* as ever, and the Restraint which our *fear* lays

lays upon them is so far from conquering them, that it onely heightens and intrages them. Till therefore our obedience becomes generous and free, and doth proceed from a willing mind, from a mind that is influenced by ingenuous motives, it will signifie little or nothing to the amendment of our nature, which notwithstanding its beautiful rine and outside, will still remain corrupt and rotten at the core. Now to render us freely and willingly obedient, what more effectual method could God have taken than this of governing us by his own Son in our nature? For in this our nature he was our Priest; and as I shewed before, it was infinitely reasonable he should be so; and by what more endearing motive can we be obliged to obey him than this that now he is in Heaven, he rules and governs us in that very nature which he sacrificed for us, when he was upon earth; and that it is in that Individual humanity which as our Priest he offer'd up for us on the Cross, that he now reigns over us at the Right hand of God; so that he who is now our King was once our Sacrifice, and that not by constraint, but by his own free offer and consent? For to redeem the lives of our souls which by a

thousand guilts were forfeited to the vengeance of God, he freely chose to assume our *nature* and therein to undergo our *punishment*, that so we might escape and be happy for ever; and being governed, as we are, by a *King* that *died* for us, that *willingly died* a woful shameful death to ransom *our lives* from death eternal, what *Monsters* of ingratitude must we be, if we still *persist* in our *Rebellions* against him! When I consider that he, who exacts my *obedience*, hath spent his *own heart-blood* for *me*, that he who requires me to sacrifice my *lusts* to him, did chearfully sacrifice his *own life* for *me*, how can I *grudge* to comply with his demands without blushing and confusion! O *ungrateful!* had he been as *backward* to die for *thee*, as *thou* art to *submit* to him, thou hadst been a *wretch*, a *miserable desperate wretch* for ever. With what face then canst thou pretend to any thing that is *modest* or *ingenuous*, *tender* or *apprehensive* in *humane nature*, that thinkest it *much* to render him those *duties* which he demands of thee, and which he demands for no other reason, but because they are necessary to *thy happiness*, when thou knowest he never thought it *much* to pour out his Soul for thee in the bitterest *Agonies* and
Torments

Torments that ever humane nature endured? If therefore it be possible to work up our degenerate natures into a *free and cheerful* obedience to God, one would think *this consideration* should do it, that he whom God hath constituted our *King* to demand our *obedience*, demands it in our *own nature*, which he assumed that he might *die* for us, and thereby *release* us from that dreadful obligation we were under to have *died for ever*. So that now while his *Authority* bespeaks our *Awe* and *Reverence*, his *blood* bespeaks our *gratitude* and *ingenuity*, and that in such Language, and with such powerful Rhetorick and persuasion as is impossible for us to resist, unless we are resolved to outvy the Devils themselves in *ingratitude*, who though they have been audacious enough to outface the *Authority* of their Maker, were never so much Devils yet as to turn a deaf Ear to the *vocal blood* and *wounds* of a *Redeemer*.

V. And lastly, GOD Governs us by his own eternal Son in our *own natures*, that thereby he may give us the more ample *assurance* of our future *Reward*. Had he continued to govern us by himself *immediately*, we had wanted *one* of the most *encouraging instances* of his immense bounty

in *rewarding* obedience that ever was given to the World, and that is his advancement of our Saviour to that *Mediatorial* Royalty which he now exercises at the right hand of the Majesty on high; for had our Saviour been God *only*, he had been incapable of *Reward*, his *happiness* as *such*, being so immense as that it can admit of no *addition*; but being *Man* as well as *God*, he is thereby *capacitated* for all that *vast reward* which the possession of his *Mediatorial* Kingdom, together with an everlasting heaven includes; and all this *reward* is the product of that *perfect* and *profound* obedience which he render'd to his Father whilst he was in this World. So that now in *him* by whom God hath promised to *reward* our obedience, we have an *illustrious instance* of Gods liberality in *rewarding* Obedience; by *his* happy fate we may be fully assured that we shall not serve God for *nought*, but that the *reward* of our obedience shall ten thousand fold exceed the *labour* and *difficulty* of it, for *he* is a *man* as well as *we*, though he be *hypostatically* united to *God*, and this *man* for some few years faithful *service* upon Earth, for revealing *Gods Will* to men, and exhibiting a perfect *example* of obedience to it, for exposing him-

himself to some temporal *Calamities*; and finally for offering up himself a *spotless Victim* for the sins of the World, is now advanced to the utmost height of *bliss* and *glory* that it is possible for a Creature to arrive to; he is set *far above all principality and power*; he is *served* and *Adored*, as the only Potentate under God the Father throughout all the Heavenly World; he is *worship'd* and *celebrated* by Cherubin and Seraphin, by Archangels and Angels, he is *extol'd* in the Songs of the Patriarchs and Prophets, the Apostles and Evangelists, the Confessors and Martyrs; and his Name is *resounded* with everlasting *praises* and *thanksgivings* throughout all the vast Choire of the spirits of just men made perfect; and in a word, he hath *all Power* given him *both in Heaven and Earth*, and to his all-commanding Will the whole *Creation* is *subjected*. In this ever blessed *King* therefore by whom God now rules us, we have for the *assurance* of our hope of a future *reward*, the most *stupendous instance* of it that ever was given to the World. And indeed, since the great *end* of Christs *Mediation* was to reduce men to their duty by giving them a *sure* and *certain hope* of the *remission* of their sins at present, and of

a glorious *reward* hereafter, it was highly condecant that *it self* should be an Example of its own *design*, and that the *glorious* part of it should be made the reward of the more *painful* and *difficult*, that so having in the *Mediation* it self a signal instance of Gods immence liberality in *rewarding* obedience, we might thereupon the more *confidently* expect that glorious recompence of *Reward* which God hath promised to those that obey him, and be thereby the more vigorously *excited* to our duty. And hence our Saviour proposes himself to us as an *instance* of the reward of obedience, *To him that overcomes will I grant to sit with me on my Throne, even as I have overcome and am sat down with my Father on his Throne*: As much as if he should have said, that upon *your overcoming* the difficulties of *your duty*, you shall receive a most glorious reward, you need not at all doubt, having so illustrious an Example of it in my *self*, who having *conquer'd* the *difficult* parts of my *Mediation*, which was to teach you as a *Prophet*, and to expiate for you as a *Priest*, am now crowned with the reward of transacting the *glorious* part of it, i. e. *sitting with my Father on his Throne*, and there reigning with him in unspeakable
 Glory

Glory and Beatitude, and accordingly the Apostle bids us *Look unto Jesus the Author and finisher of our faith, who for the joy that was set before him endured the Cross, despised the shame, and is sate down on the right hand of the Throne of the Majesty on high,* Heb. 12. 2.

SECTION XIV

That Jesus Christ is this Mediator, of whom we have been treating.

HAVING in the foregoing Sections explain'd at large the *nature* and *Offices* of the *Mediator* between God and men, all that now remains is to prove, that Jesus Christ, the Author of our Religion, is the *Person* whom God hath ordained and constituted this *Mediator* between him and us. And that he is so, he *himself* openly averr'd whilst he was upon Earth, and afterwards proclaimed it to the World by the Mouth of his *Apostles*; but this *singly* by it self is no argument at all of the truth of the thing; because a *deceiver* might have aver'd the same thing, and since there were sundry *pretenders* to this Office as well as *he*, it was necessary there should be some *other evidence*

evidence of his being invested with it; besides his pretending to it, otherwise it would have been impossible for us to *distinguish* him from those that falsely pretended to it, and accordingly he himself tells us, *John 5. 31. If I bear witness of my self my witness is not true*, i.e. If I can produce no other testimony of my being the Mediator than my own bare word, you have no reason at all to believe me; and therefore he tells us that he had not only *Johns* Witness to it who was his *forerunner*, but also a much greater than *Johns* even the Witness of his *Father*, ver. 32, 33. 36, 37. Now there are Three ways by which the Father *Testified* for him; all which do abundantly evince his being the *true Mediator*. First, by sundry ancient *predictions* of him which were all exactly accomplished in him, for the *Testimony of Jesus*, saith St. *John*, is the *Spirit of Prophecie*, Revel, 19. 10. Secondly, by sundry *Voices* from *Heaven*, by which the Father proclaimed him his *wel-beloved Son*. Thirdly, by *Miracles*, which by the power of God he frequently wrought in his *own Person*, while he was upon Earth, and in the persons of his *followers* after his ascension into Heaven. To treat of all which would require a
Volume

Volume by it self: and therefore for the *first* of these ways I shall refer the English Reader to the Reverend Mr. *Kidders Demonstration of the Messias*, wherein the Testimony of *Prophecie* is handled at large with very great strength and clearness of Judgment. And as for the *second* way of Gods bearing Witness to Jesus, viz. by *Voices from Heaven*; I refer the Reader to our Learned Dr. *Hammonds reasonableness of the Christian Religion* at the end of his *Practical Catechism*, it being my intent to insist only upon the *Third* and *last* way, of Gods attesting Jesus to be the Mediator, viz. by *Miracles*; for this way our Saviour himself most insists on and appeals to. So in the *forecited John 5. 36.* But I have a greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do bear witness of me that the Father hath sent me. So also *John 10. 25.* The works which I do in my Fathers Name, they bear witness of me; And in *John 15. 24.* Our Saviour makes the *inexcusable aggravation* of the Jews infidelity to be this, that they would not be convinced by all those *miraculous* works which he had done among them; If I had not done among them the works which
none

none other man did they had not had sin, but now have they both seen, and hated me and my Father. In these and sundry other places our Saviour appeals to those *miraculous works* which he did, as to a *certain Testimony* from God that he was the only *true Messias* or *Mediator* between God and men. And indeed, seeing the great *aim* and *design* of our Saviours *Mediation* is to advance the *Honour* of God and the *perfection* of Souls; and seeing how admirably it is *framed* and *contrived* to promote those blessed ends; *Miracles* are a most *certain* attestation of the truth of it. For though the Scripture tells us of *false Miracles* wrought by the power of evil Spirits, and History furnishes us with innumerable instances of it; yet it is against all reason to imagine that ever *evil Spirits* would exert their power to attest a Doctrine so infinitely *repugnant* to their own *temper* and *interest*. Had the *design* of our Saviours *Mediation* been to *alienate* mens minds from God and Goodness, we might have justly concluded all his *miraculous* works to be nothing but *Magical tricks* performed by confederacy with the Devil. For how could we have imagined either that God or any *good Spirit* would ever have employed his power to
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propagate a Doctrine so infinitely repugnant to his *Will* and *nature*; seeing it is equally incredible either that a *bad* Religion should be the *Will* of a *good* God, or that the God of *truth* should bear false witness to a *lie*; and therefore we always find that those *false Miracles* effected by evil Spirits, whereof the Scripture and History make mention, were always wrought to deprave mens minds with vicious principles, and to seduce men from God to superstition and Idolatry, or to confirm them in it; but that an *impious spirit* should ever work *Miracles* to promote true *Piety*, to inspire mens minds with great and worthy thoughts of God and suitable affections towards him, that a malicious, proud, unjust and revengeful Spirit should by miraculous Signs endeavour to reduce the World to the practice of *Charity*, *humility*, *justice*, *patience*, *meekness* and *equanimity* is infinitely incredible; and therefore since the Doctrine of our Saviours *Mediation* doth above all the Religions that ever were professed in the World, most powerfully oblige us to these and all other instances of *Piety* and *Vertue*, we may depend upon it, that though the Devil had known it to be a *Lye*, he would never have been so

so great a *fool* as to cheat the World into the belief of it; for though he loves to *deceive*, yet there is nothing in nature he more hates than to *deceive* men into *Piety* and *Vertue*, because hereby he *deceives himself*, and *betrays* his own interest in the World. The *Miracles* of our *Saviour* therefore being all designed to attest a most *pure* and *heavenly* Doctrine, a Doctrine that is throughout exactly *conformable* to the *Nature* of *God*, and infinitely *abhorrent* to the *Genius* of *Devils* must necessarily be the effects of a *Divine* power; because to work *Miracles* for the attestation of such a Doctrine could be neither agreeable to any *other nature* nor serviceable to any *other interest* but *Gods*.

Now of all the *miraculous testimonies* which God gave to our *Saviour* there is none to which he did so often appeal, and upon which he did so much stake the credit of his Doctrine, as that of his own *Resurrection* from the dead: for thus when he had performed that heroick act of Zeal, whipping the Money Changers out of the Temple, and the Jews required some *sign* of him, by what authority he did it, he bad them *destroy this Temple*, pointing to his own body, and in three
days

days *I will raise it up again*, Joh. 2. 19. So also when the Pharisees desired him to give them some sign of his being the true Messias, he tells them, that *no other sign should be given them but only the sign of the Prophet Jonas, for as Jonas was three days and three nights in the Whales belly, so shall the Son of man be three days and three nights in the heart of the earth*, which necessarily implies, that after that he should rise again, Mar. 8. 12. and accordingly we find that after he was risen and ascended, the principal business of his Apostles was to testify his *Resurrection* to the World; for so Acts 1. 22. St. Peter makes this to be the reason why it was necessary that one should be chosen into the Apostolate to supply the room of Judas *that he might be a witness with them of Christs Resurrection*; and in Acts 4. 33. we are told, *that with great power the Apostles gave witness of the Resurrection of the Lord Jesus*, and still when they were to prove any Article of the Christian Faith, *this* they urge as the great argument. Thus from the *Resurrection* of Christ St. Paul proves the general *Resurrection*, 1 Cor. 15. so also Acts 17. 31. he proves that God hath appointed a day wherein he will judge the World in righteousness *by that man whom*
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he hath ordained, viz. Christ Jesus, by this very topick, whereof he hath given assurance unto all men in that he hath raised him from the dead; and 1 Pet. 1. 3. that Apostle makes Christs Resurrection from the dead to be the great motive of credibility by which God had begotten them again into a lively hope of future happiness; so also Acts 2. 36. Therefore (saith the same Apostle, i. e. because. God had raised him from the dead, ver. 24.) let all the house of Israel know that God hath made this same Jesus both Lord and Christ; and Rom. 1. 4. he is said to be declared the Son of God by the Resurrection from the dead; yea, so undoubted an argument is this of Christs being the true Messias or Mediator, that the Jews themselves were convinced that they must either allow him to be so, or else outface the truth of his Resurrection, which put them upon all possible ways of stifling the report of it, knowing that if once it obtained credit in the World, the last error would be worse than the first, Mat. 27. 64. from all which it is evident, that it was taken for granted, not only by Christ himself and his Apostles, but even by his most avowed Enemies, that supposing his Resurrection to be true, it would from thence undeniably follow that he was the Messias or Mediator.

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In the management of this Argument therefore I shall endeavour these two things :

First, To prove the *truth* and *reality* of this miraculous attestation which God gave to our Saviour, *viz.* by *raising* him from the dead.

Secondly, To shew what an *excellent* convincing *argument* this is of the *Truth* of his Doctrine or Mediation.

I. I shall endeavour to prove the *truth* and *reality* of this miraculous attestation, which God gave to our Saviour, *viz.* by *raising* him from the dead ; which being a matter of *Fact*, independent from all necessary causes is capable of no other proof to those who were not Eye-witnesses of it but only that of *Credible Testimony*. Thus that *Julius Cesar* was kill'd in the Senate house is a matter of *Fact*, the truth of which is acknowledged by all the World, and that man would be accounted little better than mad that should make the least doubt of it, and yet we have no other way of proving this, but only by the concurrent *Testimony* of credible *Historians*, which being as great an evidence as the matter is *capable* of, is as much as any *reasonable* man can require to induce him to *believe* it. For although *Testimony*

be the only evidence by which matters of *Fact* can be proved, yet it is such an evidence as hath force enough in it to induce any *reasonable* man to *believe* its proposals, and there are ten thousand things which we do as firmly assent to upon the evidence of *Testimony* as to any propositions upon the evidence of *Mathematical Demonstration*. If therefore the *Resurrection* of our Saviour be but *sufficiently* attested, that is as good an Argument of the truth of it as the nature of the thing will bear, and when it is made but as apparent that a thing *is*, as it could possibly be if it *really were*, there is no farther proof of it can be reasonably expected, and if notwithstanding this men will not *believe*, it is impossible that any reason should *convince* them: but in *this Testimony* of our Saviours Resurrection there is as much *evidence* and *Credibility* as there can be in *any Testimony* whatsoever. For to give a Testimony the *utmost* force of *Credibility* six things are required. First, That they that give it should be *certainly informed* of the truth of what they do attest. Secondly, That there should be a *concurrence* of a sufficient *number* of Witnesses. Thirdly, That there should be no *visible reason* to *suspect* their *truth* and *integrity*.

integrity. Fourthly, That there should be no *apparent Motive* to induce them to give *false Witness.* Fifthly, That they give some great *security* for the truth of what they say. And sixthly, That they also produce some certain *sign* or *token* of the reality of their *Testimony.* And when all these circumstances do *concur* in a *Testimony,* they render it as *highly credible* as it is possible for a *Testimony* to be. Now in that *Testimony* which we have of our Saviours *Resurrection* there was, as I shall shew in the particulars, a *full concurrence* of them all. For

I. **THEY** who testified it were *certainly informed* whether it were true or no, for they declare that they were *Eye* and *Ear Witnesses* of it, *Acts* 3. 15. and relate at large the familiar conversation they had with him after his *Resurrection,* *Acts* 10. 41. and they tell the *Story* of it with so many *circumstances* that it is impossible they should be *deceived.* For at his *Resurrection* they find the *Stone rolled away* from the mouth of his *Sepulchre* and *no body* therein, although it was *guarded* by *Soldiers,* so that it was impossible for any body to steal him away; and that it was his *own body* wherein he arose and no *aerial Phantasm* evidently appears by

what he did to convince St. *Thomas* who would not believe, unless he might put his hand into the *hole* of his *side*, and see the print of the *Nails* that pierced his *hands*, to which our Saviour readily condescended: and so far were the *Apostles* from being *over-credulous*, that when he appeared to them after his Resurrection, it is said that they suspected him to be a *Spirit* or *walking Ghost*, and to convince them of their mistake, he was fain to appeal to the judgment of their senses, *handle me and see me*, saith he, *for a Spirit hath not flesh and bones as ye see me have*, Luk. 24. 39. and afterwards more fully to satisfy their yet *scrupulous* minds, he *eat and drank* in the midst of them, ver. 43. Now the more *suspicious* and *incredulous* they were at first, the greater evidence it is, that they were *thoroughly* informed of what they testified, that there was an *undeniable* evidence in the thing, else how could it have satisfied such *scrupulous* and *incredulous* persons, and that they were far from being willing to be *abused themselves*, or from having any design to *abuse the World*. And that their outward *sense* was not *imposed* upon by the strength of their *Imagination* is evident in that he conversed with them forty days together, which

which was too long a time for their senses to mistake an *image* of their *fancies* for a *reality*. For how is it conceivable that so many persons as pretended to see him after his Resurrection, should for forty days together *imagine* that they *saw* him, *heard* him, *eat* and *drank* with him, when in reality all this Scene of things was nothing but a *dream* or *specter* of their own *fancies*; that their *fancies* should create and represent a person to them frequently *appearing* to them preaching and instructing them, giving out *Commissions*, and administering holy *Ordinances* to them; that their *fancies* should draw them out to the Mount of *Olives* after a *Specter*, that was visible no where but upon the Stage of their own *Imaginations*, and there represent it carried up into Heaven on a Cloud? Surely, if they were in their *Wits*, it was impossible for them to believe such a train of things to be *real*, had they been only the *images* of their *fancies*; and yet that they were in their *Wits* is as apparent as the Sun, both from their *unanimous consent* in the relation of the Fact with all its circumstances, and from those *wise* and *sober Writings* which they left behind them, which abound with excellent *Morals*, solid and coherent *Reasonings*,

strong and powerful *persuasions*, without the least intermixture either of flat *impertinence* or ranting *Enthusiasm*: which is a plain demonstration that they were *certainly informed* concerning the matter of *Fact* which they testified whether it were true or false.

II. ANOTHER Circumstance requisite to render a Testimony highly *credible* is the *concurrence* of *several Witnesses*; of which we have a *remarkable* instance in this Testimony of our Saviours *Resurrection*. For if to those five hundred Brethren and upwards, who, as *St. Paul* tells us, saw our Saviour after he was risen, *1 Cor. 15.6.* you add the *Congregation* of the Disciples he appeared to, when he baffled the *Infidelity* of *St. Thomas*, together with those great *Assemblies* that saw him in the Mount of *Galilee*, and upon Mount *Olivet*, from whence he ascended, it is not improbable but that there were some *thousands* of Persons that saw him after his *Resurrection*, among all whom we find the most exact *agreement* both in the matter and circumstances of what they did attest, which had it not been *true*, must have been morally *impossible*. For how could so *vast* a number of men have so *punctually* agreed in the same Story, had it been
been

been a *lye*? Especially, when they were so narrowly *sifted*, so craftily *examined*, and *cross examined*, as doubtless these men were (or at least would have been had there been any just ground to suspect them) by the Jewish *Magistrates*, who were all of them profest *Enemies* to our Saviour and his Doctrine. For had their Testimony been *forged*, it is not imaginable how they should *foresee* what *Questions* the *Magistrates* would propose to them, nor consequently how they should *agree* what *Answers* to return to their several Interrogatories; so that when they came to be examined they must of necessity have *thwarted* and *contradicted* one another, at least in some circumstances of time or place, or the like, by which means the whole forgery must have soon been unravelled, and the credit of it for ever dashed out of countenance. But that no such thing ever hapned is evident by the *credit* which their Testimony found, even among those who had the *best opportunities* of examining whether it were true or false; for the *truth* of Christs Doctrine depending upon the *truth* of this Story of his *Resurrection*, there can be no doubt but the Jewish *Magistrates*, whose interest made them *Enemies* to Christ, would not

have been wanting, had they thought it feasible, to try all ways to *disprove* the truth of it; and if they did *not*, no other reason can be given of it but only this, that the *truth* of the thing was so *notorious*, that it would have been *Ridiculous* for them to attempt the disproving it; but if they *did*, it had been a very easie matter for them, had it been a lye, to have *detected* it: for the *number* of the *Witnesses* being so great, and the Jews having every day opportunity of conversing with them, they might have easily *trapt* them in their relations, it being impossible that among a great number of conspiring *Impostors* there should be always an exact *harmony* and *agreement*. For suppose that such a Story as this were told in *London* that a certain man dwelling at *Westminster*, and pretending himself to be the Son of God, and the lawful Heir of the Crown of *England*, had preached up a new Religion, requiring all people under pain of damnation to embrace his Doctrine, and submit to his Government, and that as a sign of the truth of all this he had publicly declared that three days after his death he would rise again; whereupon the last *Friday* was sevensnight he was put to death by the Magistrates, and notwithstanding he was buried,

buried, and his Sepulchre dammed up with a huge Stone, and a guard of Soldiers set to watch it, lest his Profelytes should steal him away, yet the *Sunday* following he arose, and hath since been seen by several hundreds, if not some thousands of the neighbourhood, many of whom had touched and handled him, eat, and drank, and conversed familiarly with him, among whom there was *Peter* such a one, *Thomas* such a one, and *John* such a one, naming some twenty or thirty persons well known among the neighbours, who could give a more particular account of the matter, and tell the names of most of the persons that were eye-witnesses with them; why now it cannot be supposed but that as soon as ever this formal rumour began to spread (especially if it found credit among the multitude, and the pretended witnesses of it should be so bold as to go and assert it before the King and Council, as the Apostles did before the Rulers of the Jews) I say, it cannot be supposed but that care would be taken that the matter should be immediately sifted, and the several neighbouring Justices required to call these Witnesses to account, who by pumping and examining, promising and threatening them could not fail

fail of extorting the truth from them in a
 very little while. For it is impossible but
 they must have found them faltering in
 the relation of their Story, and counter-
 witnessing one another. *John* would have
 told it with this Circumstance, and *Peter*
 with the contrary, and *Thomas* would
 have thwarted and contradicted them
 both, so that when they came to compare
 their several relations with one another,
 in all probability they would have
 found as great a *confusion* among them as
 there was in the language of the Brick-
 layers of *Babel*. And therefore though
 at first perhaps the Story might have
 seemed *plausible*, and a great many *credu-
 lous* people might have believed it, yet
 every day would have rendered it more
 suspicious, and the *truth* must at last have
triumphed and prevailed; but yet though
 the *Eye-witnesses* of our Saviours *Resur-
 rection* were thus *sifted and examined* over
 and over, their relation every one day got
 ground and *credit* even in *Jerusalem* it self,
 where the thing was *transacted*, and where
 every one might easily *inform himself* con-
 cerning the credit of the *Relaters*, and the
 circumstances of their *relation*; insomuch
 that forty days after it was so far from
 being *ashed* out of countenance, that
 at

at one Sermon of St. *Peters* there were no less than *three thousand* persons converted to the belief of it, and so it still grew and increased till at last in despite of all the *wit* and *malice* of its opposers, it was imbraced and acknowledged throughout all the World; which is an undeniable evidence of the *exact agreement* there was in the testimony of the several *Witnesses* of our Saviours *Resurrection*.

III. ANOTHER Circumstance requisite to render a *Testimony* highly *credible* is, when there is no visible reason to suspect the *honesty* and *integrity* of the Attestors; which circumstance did also concur to credit the *Testimony* of our Saviours *Resurrection*. For that the first testifiers of it were men of a *clear* and *unsuspected* honesty, will appear to any man that seriously considers either the *Doctrine* which they taught, or the *Genius* of their followers, or the *manner* of their *testimony*, or the *success* it had among those who were best able to satisfy themselves whether they were honest or no. First, as for their *Doctrine*, there is nothing can be more *contrary* to lying, dissembling and Hypocritical reservation, it strictly requires *plainness* and *simplicity* of speech, and that our *words* should be the Images
and

and Interpreters of our *minds*, it brands and stigmatizes all *deceit* and *falsehood* with a most *infamous* Character, and irrevocably consigns all wilful *Lyars* to the *miserable* portion of the Father of Lies. If then they believed their *own doctrine*, it is not to be imagined they would ever have defended it with *frauds* and *impostures*; and whether they believed it or no, it is hardly supposable, that they would have so loudly declaimed against *dishonesty*, had they been at least visibly *dishonest themselves*, since by condemning it in *others* they must have libelled *themselves*, and imblazoned to the World their *own* shame and infamy. And then secondly, As for the *genius* and *temper* of their disciples and followers, it's plain that there never was any thing more *open* and *sincere*: for such was the *ingenuous simplicity* of the Primitive Christians, that they thought it a disparagement to be put to their Oaths, thinking it sufficient for every good man to give this assurance of his truth *ἀληθῶς λέγω*, *I speak truly*; and when they were most *severely* examined by their bloody persecutors concerning their faith, they never either *denied* or *concealed* it, counting it a most *impious* thing to *dissemble* the truth, and
though

though when they were questioned they could easily have either *denied* or *evaded* it, yet they *scorned* to live upon such *base* terms, to be beholden to their *hypocrisie* for their *lives*; yea so conspicuous was their *Honesty* to all the World that the *Heathen* themselves were forced to *acknowledg* it. For so *Pliny* in the account which he gave the Emperour *Trajan* of the Christians, tells him, That after the *strictest* enquiry he could make of them, even of those who had renounced Christianity, he found this to be the greatest fault they were guilty of, that they used harmlesly to meet to worship Christ, and at those meetings to bind themselves by a *Sacrament* that they would not do any *wickedness*, that they would not *steal*, nor *Rob*, nor commit *Adultery*, nor *falsify* their words, nor *withhold* any thing where-with they had been *intrusted*, where ever it were required at their hands. Such was the temper of the *immediate Disciples* of the *Eye-witnesses* of our Saviours *Resurrection*; and is it likely that the *Scholars* would have proved so honest had they not been taught by the Example as well as by the Doctrine of their *Masters*: For to be sure had the *Apostles* been dishonest, their immediate Disciples must
needs

needs have *known* something of it, and being acquainted with it, they would doubtless have resolved either not to *continue* their *disciples*, any longer, or else to have *imitated* them in all their secret Cheats and Knaveries; and so from the *Masters* to the *Disciples* dishonesty would have been propagated from one generation to another; but since the contrary happened, it's plain that the first *Propagators* were men of very *honest* and *sincere* minds; which will yet further appear, if we consider thirdly the *manner* of their *Testimony*, which they delivered with the greatest *plainness* and *simplicity* of speech, the greatest *freedom* and *assurance* of Spirit, and the greatest *particularity*, as to all its circumstances; they never went about to involve their sense in *ambiguous* words, or to recommend it to the World in a *pompous* stile, in *pedantique* flourishes or *flattering* insinuations, which is the way of all *Impostors*; but as men that were well assured of the *truth* of what they said, they exposed it to the World in the most *naked* and *simple* expressions, and so left it to recommend it self; they did not whisper their *Testimony* in *corners*, as if they were either affraid or ashamed to produce it in the *open light*; but with the
greatest

greatest confidence and assurance they published it in the *midst* of *Jerusalem*, yea and before the *Sanhedrin* it self; where, if it had been false, 'twas impossible but it should be *detected*; and whereas 'tis the way of *Impostors* to reserve themselves in *generals*, knowing that should they descend to *particulars*, 'twould be hard for them to avoid *discovery* or *contradiction*, the Apostles did not only report a *general* story of *Christs Resurrection*, but related it with all its most *minute* and *particular* circumstances, nor did they *Change* or *alter* any one of them upon different *examinations* before different *Examiners*; but still persisted with the greatest *constancy* to themselves and *harmony* with each other; so that if ever there might be any thing gathered of the *temper* of persons from the particular manner of their *discourses*, we may certainly discern the greatest *fidelity* in the Apostles in the *manner* of their expressing themselves to the World. But then in the fourth and last place, the *credit* which they found among those who were best able to satisfy themselves whether they were honest or no, is a further evidence of their *fidelity*; for had they not been men of *known honesty*, it is not to be imagined that

that they could ever have obtained so much *credit* in a place where they were so intimately *known*, and among persons with whom they every day conversed with the greatest *openness* and *freedom*, especially considering how *contrary* their *Testimony* was to the *genius* and *interest* of those who gave credit to them, many of whose hands had been imbrewed in the blood of our Saviour, by which they were obliged in their own *vindication*, so far as in them lay, to disprove the story of his Resurrection; because if that proved true, it proved them guilty of the most monstrous *impiety* that ever was acted; *viz.* the murder of the Son of God. And is it likely that the *Murderers* of our Saviour would ever have believed the story of his *Resurrection*, which was so clear an evidence of *his innocency* and *their own guilt*, had they had any reason to *suspect* the *veracity* of those that attested it, and yet in *despite* of themselves great numbers of them were *forced* to believe it, although as soon as they did so, they were *pricked at the heart* with the sense of their horrid *impiety*, and *forced* to cry out in a bitter Agony of Conscience, *Men and Brethren what shall we do to be saved?* and as for those of them who had

no hand in his murder, to be sure they were greatly prejudiced against the belief of his *Resurrection*, because upon that depended the truth of his *Doctrine*, which plainly contradicted a great part of that *Religion* in which they had been *educated*, and of which they were infinitely *zealous*, and therefore to be sure they would never have given credit to it, had they not had *undeniable evidence* of the *truth* and *integrity* of those that testified it; especially when it was so easie for them to satisfie themselves about it. For 'tis not imaginable they would ever have entertained so *ungrateful* a story, but upon the most *strict* enquiry into the *credit* of its relators; and if upon enquiry they had found the least flaw either in *them* or in their *testimony*, if they could have convicted them of any *dishonest practices* for the time *past*, or caught them tripping or contradicting one another in what they testified at *present*, they would soon have made the World ring of it, and the *Jews* who were dispersed through all the neighbouring Nations, would have divulged to all the World their *fraudulent practices*, and posted them up where ever they came for infamous *Knaves* and *Lyars*; which must have infallibly *blasted* the

credit of their testimony, and caused it to have been hissed out of the World for a fulsom *Imposture*. Wherefore since no such thing ever happened, but contrariwise the *credit* of their report of Christs Resurrection did, in *despite* of all the *wit* and *malice* of its opposers, every day spread and *increase* even in *Jerusalem* it self, where the thing was *acted*, and where the reporters of it *lived*, and that not only for a few days or months, but from *year* to *year*, even till *Jerusalem* it self was destroyed; since, I say, all this is so evident, what greater argument can we desire of the *truth* and *integrity* of those that attested it. And supposing them to be *honest*, their testimony must be *true*, because it was not matter of *opinion*, in which it is possible for the wisest men to be mistaken, but matter of *Fact*, of which they had certain information from their own *senses*, and he who says that he *saw* such a thing, and it's evident that his senses were not *imposed* on, lies against his own *conscience*, if it be not true that he saw it.

IV. ANOTHER Circumstance requisite to render a *Testimony* highly *credible*, is, that there is no *apparent motive* to induce the Attesters of it to testify falsely.

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For whether they are honest or no, we cannot well suppose that in a matter of Importance they will testify *falsly*, without some great *motive* inducing them thereunto: but as for the *witnesses* of our Saviours *Resurrection*, had they not been *certain* of the truth of it, they could have no imaginable *motive* to induce them to attest it; for they could never hope to reap the least *advantage* from it either here or hereafter; not *here*, for their Lord had told them beforehand, *that if they would be his Disciples, they must suffer persecution*; and they themselves could not but foresee that by testifying his *Resurrection*, they must infallibly alarm all the World against them, because the *Doctrine* which they confirmed by it was extremely opposite both to the present *Religion* and *Interest* of the *Jews*, and to the common *Theology* of the *Gentiles*; and that therefore by going about to establish it, they must in effect proclaim War against all the World, and consequently expose themselves to the utmost *Rigor* and *Severity* that the wit and malice of men could invent or inflict; which must be a very *sorry motive* sure to induce men in their wits to undertake the propagation of a *known Imposture*. But perhaps it

may be thought they did all this for the glory and reputation of being the founders of a new *Seet*. But from whence, I beseech you, could they promise themselves *success*? not from their Master *Jesus* who, if their testimony was not *true*, they could not but know was still detained under the power of the *grave*; not from *God*, whom if they testify'd falsely, they were conscious they wickedly *belyed* in suborning his *power* and *veracity* to bear witness to a *falsehood*; not from the force and Charms of their own *Eloquence* or *Sophistry*, for that they pretended not to; not from their *Riches*, for their Staves and Scrips were all the Treasure they carried with them; nor from any *Authority* or *Power* they had or ever were like to have; for how could such poor illiterate persons as they, ever expect to arrive to an Authority great enough to contest with all the power and wisdom of the World which was armed against them; in a word, not from any *proneness* they found either in *Jews* or *Gentiles* to imbrace the Doctrine which they designed by this their *Testimony* to confirm and assert, that being everywhere *gain said* and *opposed* by the interests and affections of both; and if their *Testimony* was not believed

(as

Ch.VII. *Christ proved the Mediator.* 1333

(as 'twas very unlikely it should, if it had not been *true*) what could they expect but to be branded to all posterity as a company of infamous Cheats and Impostors: So that unless they had been assured that their testimony was *true*, they had all the reason in the World to expect that it would prove the most *fatal* and *unprofitable Lye* that ever was invented or broached among mankind; since it was so far from promising them any worldly *advantage*, that it visibly exposed them to all the *miseries* and *calamities* of humane life. And then if they knew this story of Christs *Resurrection* which they attested to be a *Lye*, they had a great deal less reason to expect any *advantage* from it in the World to come; for either they *believed* that *Religion* which they sought to confirm by attesting this story, or they did *not*; if they did *not*, how could they hope to fare ever the *better* in the *other* World for endeavouring to propagate a false Religion in *this*; if they *did*, how would they hope to be made happy hereafter by telling a *Lye* for that *Religion* which excommunicates *Lyars* out of the Kingdom of happiness? Since therefore if their *testimony* had been *false*, they could expect to reap no advantage

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from it in either World, doubtless they would never have been so mad as to assert and attest it, had they not known it to be *true*; for what man in his Wits would ever tell a *lye* that hath no reason to expect any other fruit from it, but only to *die* for it here, and to be *damm'd* for it hereafter?

V. ANOTHER Circumstance requisite to render a *Testimony* highly *credible* is, that the testifiers of it do give some great *security* for the truth of what they say; and therefore it is required by humane Laws that in all great matters of Fact the *Witnesses* should give the security of their *Oaths*, or of some great *pledge* to be forfeited by them, in case their Testimony prove *false*. But never did any men give *greater security* of their truth, than the *Witnesses* of our Saviours *Resurrection*; for they sealed their Testimony with their *Bloud*, and rather chose to undergo the most witty and exquisite *torments*, than to *recant* any part or circumstance of what they had seen and testified concerning it. For of all the *Apostles*, who were the chief *Witnesses* of it, there was only one that escaped a *violent* death, and he, as the Ecclesiastical Story tells us, had not been delivered

vered from it but by a Miracle. And doubtless those other *Disciples*, who saw and conversed with our Saviour after he was risen, and together with the *Apostles* bore witness of it to the World, did proportionably run the same fate: And how is it imaginable that so many men should all turn so mad together as to lay down their *lives* for a pledge of the *truth* of a Story which they knew to be all a mere *cheat* and *imposture*? Some men indeed have suffered Martyrdom for professing Propositions that were *false*, but then they *thought* them to be *true*; but no man in his Wits ever died in the defence of an Assertion which he *knew* to be *false*. But as for the testifiers of our Saviours *Resurrection* they did all of them witness upon *certain information*, and did assuredly know whether their Testimony were *true* or *false*; so that if Christ did *not* rise, as they reported, they died in the defence of a *known Lye*, which is such a piece of *folly* as doth exceed all instances of *extravagance*. Suppose that *Æsop* should have died a Martyr to his own Fables, or that the Author of the Seven Champions should have laid down his life in the defence of St. *George's* killing the Dragon, would not all the World have concluded

them incurably *distracted*? But as for the *Apostles*, their excellent *Writings* are a sufficient demonstration, that they were men of very *sound intellectuals*, and therefore tho we should suppose them to be so *wicked* as to love lying for its own sake, we cannot suppose them to be so *mad* as to love it better than their own *lives*, as they must necessarily do, if their *Testimony* of our Saviours Resurrection were *false*. But supposing that one or two of them should have proved so *frantick*, yet it is incredible that so many *hundreds* of men and women should all *agree* together at the same time in the same *mad project*, viz. to throw away their *lives* for no other purpose but only to *cheat* and *abuse* the World, and that no *one* of them should be induced, by all the *hopes* and *fears* that were set before them, to *confess* and *discover* the mad conspiracy. When they began to report the Story, they could not but foresee the *consequence* of it, viz. that they must either *recant* it, and thereby proclaim themselves *Impostors* to the World, or else lay down their *lives* for it. So that had they known it to be *false*, it would have been a *Prodigy* of *impudence* in them, and *folly* together, not only without hope of *benefit*, but
 within

within prospect of a certain *ruine*, to have divulged a *known lye* to the World, and under the *severest* Persecutions to have persisted in it without the least regret of *Conscience*, or concernment for their own *ease* and *safety*. There never was the like instance among men, and I dare say there never will be so long as men love themselves, and continue in their Wits; and to imagine *that* of the Witnesses of our Saviours Resurrection, of which there is no parallel *example* among mankind, is an Argument that we have much more *inclination* than *reason* to be Infidels. This therefore is plain, that the *Witnesses* of Christs *Resurrection* gave as great a *pledge* of the truth of their *Testimony*, as it was possible for mortal men to do, and if those men may not be believed who attest a thing upon certain *knowledge*, and seal it with their *bloud*, there is no credit can be given to any *humane Testimony*; because a mans *life* is the greatest *security* that he can possibly give for his *honesty*.

VI. ANOTHER Circumstance requisite to render a *Testimony* highly *credible* is, that the *Witnesses* do give some certain *sign* and *token* that what they testify is *true*; and this the *Eye-witnesses* of our Saviours

Saviours Resurrection did. For in token that what they said was true they themselves wrought sundry *Miracles* in his name: for so we read of the Apostles, that they went forth and preached every where, the Lord working with them, and confirming the Word with signs following, *Mar.* 16. 20. and that with great power, i. e. miraculous works, the Apostles gave witness of the Resurrection of the Lord Jesus, *Acts* 4. 33. and also at Iconium the Lord gave Testimony to the word of his grace, and granted signs and wonders to be done by their hands, *Acts* 14. 3. And the same was done by St. Stephen at Jerusalem, *Acts* 6. 8. and by St. Philip at Samaria, *Acts* 8. 6, 7. and by St. Paul at Ephesus, *Acts* 19. 11. And St. Paul assures us, That from Jerusalem, and round about unto Illyricum, the Gospel had been preached by him, with mighty signs and wonders, and by the power of the Holy Ghost, *Rom.* 15. 19. all which things being recorded in an Age wherein, if they had been false, they might easily have been disproved, it had been the wildest project in the world for the Apostles to have pretended to them had they not been notoriously true; for they must needs think that all the World being prejudiced against them would be sure

sure to keep a very *strict* and *watchful* eye on them, and that if upon the severest enquiry they were at any time taken tripping in this their pretence of working *Miracles*, their fraud would soon ring through all the World, which must unavoidably *prejudice* their Cause a thousand times more than all the *Miracles* they pretended to could *advance* it; and for men that had the eyes of all the World upon them falsely to pretend to work such innumerable *Miracles* as they did, and this not in corners, but in *publick* view, and to name the places where they wrought them, and where they knew there were thousands that could and would certainly *detect* and *disprove* them, would have been the most prodigious instance of *impudence* and *folly* together that ever was acted by men in their Wits. But so notoriously *true* was the matter of *Fact*, that their most inveterate *Enemies* amongst both Jews and Gentiles have not the confidence to *deny* it, although indeed they attributed it, even as the Jews did our Saviours *Miracles*, to the power of *Magick*; for so in their *Talmud*, *Tractat. de Idol. c. i.* the Jews celebrate St. James the Apostle as eminent for the gift of *Miracles* by whom the Nephew of *Rab. Samuel* being bit of a
Serpent

Serpent would not be cured because every Disciple of Jesus was wont to heal in his name. And *Lib. Sabbat. Jerosol.* they tell us of a Son of *Rab. Jose*, who having swallowed Poyson was cured by a Christian in the name of Jesus. And as for the Heathen *Julian* himself, he confesses that *St. Paul* did very wonderful things, for he says, that he was the greatest and most expert *Magician* that ever was, *vid. Cyril. Alex. lib. 3.* and the same he pronounces of *St. Peter* also, *ib. lib. 9.* So also *Celsus* frequently charges the Christians with doing their mighty works by the power of some *Demon*, adding a fiction of his own, *viz.* that they had received from Christ certain Magical Books by which they were instructed to perform all their Miracles, *vid. Origen cont. Cels, p. 302.* and several other places, which is a plain confession that such *Miracles* were commonly performed by Christians: But that they did *not* perform them by any confederacy with *evil Spirits*, as these bad men affirm, is evident because one of their greatest and most common Miracles was *dispossessing* these evil Spirits of mens *Bodies*, and their own *Temples* and *Oracles*. For the truth of which they often provoke their Adversaries in their Writings
and

and Apologies to come and make experiment of it. Thus St. Cyprian in his Epistle to Demetrian Proconsul of Africa, *O that thou wouldst but hear and see when the Devils whom thou worshipest are adjured and tortured by us, and with the spiritual Rods and Torments of our words are ejected out of the bodies they possess, when howling and roaring in a humane voice they confess the Judgment to come: Do but come and see whether these things we say are not true.* And a little after, *If thou wilt come, saith he, thou shalt see those whom thou worshipest for Gods stand bound and tremble as miserable Captives under our hands.* Others of them appeal to the Consciences of the Heathens themselves, who had been Spectators of their miraculous Victories over these infernal Spirits. So Minutius Felix, *All these things are very well known to a great many of your selves, that your Gods are forced by us to confess themselves Devils, when by the torment of our words, and by the fire of our Prayers they are chased out of humane bodies, even Saturn, and Serapis, and Jupiter, and the greatest of those Gods you worship, being overcome with sorrow are forced to acknowledge what they are, and though it be to their shame, especially when you are present, yet they dare not lye,*
but

but being adjured by the true and only God they quake and tremble in the bodies they possess, and either leap out immediately, or vanish by degrees. Others of them offer to make the experiment even before the Tribunals of the Heathen, and to answer for the success with their own lives. So *Tertulian* in his *Apologetick*, Let any man that is apparently acted by one of your Gods be brought before your own Tribunals, and if that supposed God, being commanded by any Christian to speak, doth not confess himself to be a Devil, as not daring to lye to a Christian, take that malepert Christian and pour out his blood immediately. Tea, how often, saith he a little after, only upon our touch of and breathing upon possessed persons are these Gods you adore forced to depart out of their bodies with grief and reluctancy, you your selves being present, and blushing at it. And these things, as *Origen* tells us, *cont. Cels. lib. 7.* were ordinarily performed even by the meanest Christians, which is a plain Argument that it was done merely by the power of Jesus, without any *Conjuration* or *Magical Art*. And can we imagine that the Devil, without any constraint from some superior power would ever have quitted that Tyranny he had so long exercised over the

the *bodies* and *consciences* of men, who had thitherto *adored* and *worshiped* him, or that he would ever have *confessed* himself to be a *Devil* to those men who sought the *ruine* of his *Kingdom*, and made use of his *Confessions* to that purpose, had he not been *forced* to it by the *Authority* of the *Father* of *Spirits*? Is it likely, he would have exerted his power to the *ruine* of his *own* interest, and the *amendment* of those *Souls* he had *insnared* and *captivated*, as he must necessarily have done should he have *impowered* the *Witnesses* of our *Saviours Resurrection* to confirm their *Testimony* by *Miracles*? And since they all along declared they did them in the *name* and by the *power* of *Jesus*, to be sure if it had not been *so*, the *God of truth* would never have *impowered* them to impose such a cheat upon the *World*. These *Miracles* of theirs therefore were *plain signs* and *tokens* of the *truth* of what they did attest, *viz.* that *Jesus* was risen from the dead, and that not only as they were so many *divine seals* by which *God* himself did *confirm* their *Testimony*, whose *goodness* and *veracity* could never have permitted him to set the *seal* of his *miraculous power* to a *lye*: but Besides this the *Apostles Miracles* were so many plain
demon-

demonstrations that Jesus was *risen* and *alive*, since they did them all in *his name*, and by *his power*. For how is it possible, that Jesus could have *impowered* them to do *Miracles* had he been still among the *dead*, and in a state of *inactivity*? A *dead* man can do nothing *himself*, much less can he *impower others* to do *Miracles*. So that by those *miraculous Works* which the Apostles did by the *power* of *Christ* they did in effect thus bespeak the World: Look here, O incredulous World, if nothing else will persuade you that our Lord is *risen* and *alive*, behold the *vital operations* which he exerts in us his Disciples, though of our selves we are as impotent as you, yet no sooner do we invoke our great *Masters Name*, and implore *his Aid*, but we are presently *enabled* to perform mighty things beyond the power of any *mortal Agent*; without any other Charm but his *powerful Name*, we raise the *Dead*, bind the *Devils*, restore the *Blind*, recover the *Lame*, and cure all manner of *diseases*; and is not this as *plain* a token of his being *alive*, as if he were now standing before you in our room, and doing all these things in his *own Person*? If he were *dead* still he could not *act* in us, as you see him do; and therefore if nothing else will

convince ye that he is *alive* again, behold these mighty *powers* which he exerts in *us*, and be at length persuaded by these *sensible* tokens of his *activity*, which we produce before your eyes, that he is *risen* from the *dead*. For it is worth observing, that this gift of *Miracles* was never so plentifully *communicated* to the Apostles as *after* Christs *Ascension* into Heaven, for before he ascended he commanded them to *tarry at Jerusalem till they had received the Gift of the Holy Ghost*, or, which is the same thing, the gift of *Miracles*, *Acts* 1.4.5. and this gift, as he himself tells them, *ver.* 8. was to enable them to *bear Testimony to him unto all the World*, for he being now ascended into Heaven they could no longer produce his *person* to convince unbelievers of the truth of his *Resurrection*, and therefore to *supply* this defect Christ gave them the gift of *Miracles*, that that might be instead of his bodily *presence* a *plain* and *sensible* token of his being restored to *life* again. And indeed this was as *certain* a *sign* of it as if he had continued upon *Earth*, and openly *conversed* among *men* in the view of the World; for the most *certain* sign of *life* is *action*, and by what hath been said it is apparent, that Christ did not

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more *visibly* act in his own *Person* when he was upon Earth, than he did in the persons of his *Apostles* after he ascended into Heaven. These *miraculous Operations* therefore which they performed by the Power of Jesus, were all of them so many *plain* and *sensible Signs* and *Tokens* of the *truth* of what they did attest, *viz.* that Jesus was *risen* from the dead. So that considering all these *circumstances* of the *Apostles Testimony*, I dare boldly affirm, that from the beginning of the World to this day there never was any matter of *Fact* more *sufficiently* and *credibly* testified than this of the *resurrection* of our Saviour; and by raising *him* from the dead God hath bore *witness* to him before all the World, that he really is what he pretended to be, the *true* *Messias* and *only* Mediator between himself and us.

WHICH brings me to the second Head I proposed, to shew what an excellent *convincing* Argument this is of the *truth* of our Saviours *Doctrine* and *Mediation*, and how effectually it justifies his *pretence* of being the *true* *Messias* and *only* Mediator. 'Tis true, all the *Miracles* which our Saviour wrought while he was upon Earth, were plain *demonstrations* of his being *sent* from *God*, and therefore to these,

these, as I shewed before, he frequently *appeals* in his excellent Disputations with the unbelieving *Jews*; and when *John Baptist* sent to inquire of him whether he were the *Messias* or no, he returns no other Answer but this, *Go and shew John those things which ye see and hear, that the blind receive their sight, and the lame walk, the Lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the Gospel preached unto them, Matth. 11. 4, 5.* But his own *Resurrection* being the *greatest Miracle* that he ever performed, to this both *himself* and his *Apostles* did most commonly *appeal*; insomuch that *St. Paul*, 1 Cor. 15. 14. says, *That if Christ be not risen, then is our preaching vain, and our faith vain; because this being the Grand Miracle upon which Christ staked the credit of his whole Doctrine; if this had failed, there had been no reason to give any Credit to any thing that he taught. The Resurrection of Christ therefore is a certain evidence of the truth of his Doctrine; only as it was the greatest of his miraculous works; it proved his Doctrine no otherwise than his other Miracles did; but it was the highest proof of it, as it was the greatest of his Miracles.* Wherefore to shew what

an *excellent* proof of his Doctrine his *Resurrection* was, I shall endeavour to shew that *Miracles* in general, and particularly *this* of Christs *Resurrection* are the *best evidences* of a *Divine Revelation*, that the nature of the thing will bear, and this I shall do by shewing

First, That this is the most *proper* and *convenient* Evidence.

Secondly, That it is the most *certain* and *infallible*.

Thirdly, That it is the *plainest* and most *popular*.

Fourthly, That it is the *shortest* and most *compendious*.

I. FIRST, That this evidence of *Miracles* is the most *proper* and *convenient* to prove the *truth* of any pretence to *Revelation*. For as for the *intrinsic* Arguments drawn from the *nature* and *quality* of the *Revelation*, they may prove it indeed to be *wise*, and *good* and *holy*, but how they should prove it to be immediately *revealed* from *God* I cannot apprehend. For as for the moral writings of the *Heathen Philosophers* they were most of them very *good*, and *wise* and *holy*; but yet it doth not hence follow that the Authors of them were immediately *inspired* when they wrote them: notwithstanding

standing their *goodness* they might be, and doubtless were the dictates of their own *natural reason*, and so may any *other Doctrine* how *good* soever it be; and though the *Authors* of such writings may *pretend* to be *inspired*, yet that is no argument that they are. For all that I know they may *pretend* to it to give *credit* to their *Doctrine*, or they may *think* themselves *inspired* when they are *not*; so that they have no *other* way to convince me that what they *pretend* is *true*, but onely by giving me some certain *sign* and *token* that they are *really* inspired from above, and no *sign* can reasonably convince me of this; but such a one as I have reason to believe *God* alone did *inable* them to give me; for so long as I have just reason to suspect that the *sign* which they give me was produced either by their *own power* or by the power of some *other Agent* besides *God*, it is no *sign* at all to me of their being *inspired* by *God*. *Miracles* therefore being the *only signs* we can reasonably believe are produced by the immediate power of *God*, 'tis *they* alone can indicate a mans being immediately *inspired* by *God*. For how can I be assured that what a man saith is immediately *revealed* to him by *God*, unless *God* himself give me some

sign or *token* that he is so, and how can I know that *this* or *that* is a *sign* or *token* from *God*, unless it be something so extraordinary and *miraculous*, as, that all things considered, I may reasonably conclude 'twas *God* alone that produced it. I confess indeed, a *Miracle* singly is not sufficient to demonstrate any *Doctrine* to be of divine *Revelation*; for unless the *Doctrine* it self be *good*, at least unless it hath *no apparent* evil in it, there is *no Miracle* whatsoever can prove it to be *divine*. For there is no argument in the *World* can persuade a reasonable man to believe *God* against *himself*; but to believe a *bad Doctrine* to be the *Will* of *God*, because it is confirmed by *Miracles*, is to believe *Gods Power* against his *Goodness*; and it is not more certain that *God* doth *will* what he *confirms* by *Miracles*, than that he *doth not*, *cannot will iniquity*; nay of the two, I should rather believe a *good Doctrine* to be from *God*, barely because it is *good*, than that a *bad Doctrine* is *so* because it is confirmed by *Miracles*, it being more possible for a *wicked Impostor* to work a *Miracle*, than for a *holy God* to will *sin*. But yet the *goodness* of a *Doctrine* singly considered, and without the confirmation of *Miracles*, is no certain proof

proof that 'tis of *divine* revelation. 'Tis true, those things in any Doctrine which are *morally good* and founded upon eternal *reasons*, may be demonstrated true by *moral arguments* without any additional confirmation by Miracles; but if the *Doctrine* contain in it any Proposition that is matter of *pure Revelation*, and cannot be known without it, it is hardly possible to prove such a Doctrine *true* without producing some *miraculous* sign of its *truth* and *divinity*. As for instance, how can a man know that God hath appointed Jesus to be the *Mediator* between himself and us, which is matter of *pure revelation* wholly depending on the free will of God, unless God *himself* give us some *miraculous sign* by which we may know that it is his *Will* and *Appointment*? And therefore we find that there is no *Revelation* or *pretence* of *Revelation* but what lays claim to *this* way of confirmation. Thus the *Mosaick Religion* was confirmed by sundry great and stupendous *Miracles*, and even the *false Religion* of the Heathen pretended to *this* way of confirmation also; for generally they established their superstitious Rites by *Magical tricks* and *incantations*, they conjured their Demons into their consecrated Images, and made

the *liveless* Stocks to *move* and *speak*, they pretended to effect *extraordinary Cures* by the invocation of their *Idols*, they often *raised* the *Devils* they adored by their Charms and Inchantments, and made them appear in strange *visible shapes* to their *superstitious* Votaries, and by these and such like *miraculous* pretences they introduced all their *Idolatrous Ceremonies*; which is a plain evidence that they thought *Miracles* to be the most *proper* and *natural* arguments of the *truth* of any *Revelation*; and since the thing is capable of no *better* way of *demonstration*, it is an unreasonable thing not to be satisfied with *this*; for he who will not *believe* that a thing which may be *is*, without an *impossible proof* of its existence, is unreasonably resolved right or wrong not to believe it. So that *this* way of Christs *proving* his *Doctrine* by his *Miracles*, and particularly by his *Resurrection*, being the *best* and *most proper*; if we will not *believe* it upon this evidence, we are *incurable Infidels* whom *no reason* in the World can *convince* or *persuade*.

II. THIS evidence of *Miracles* is the most *certain* and *infallible Medium* to prove the truth of any pretence to *Revelation*. For if God give a man power to do *Miracles*

acles in token that what he says is *true*, he thereby sets his own *Seal* to the *truth* of it, and if we are *satisfied* that the *Miracle* was wrought by the *Power* of *God*, and yet will not *believe* the *Doctrine* it seals, we do in effect give the *lye* to *God* himself: for a real *Miracle* wrought to confirm a *Doctrine* gives as great a *certainty* of the *truth* of that *Doctrine* as we can have of the *truth* of *God*, which is the *foundation* of all the *certainty* in the *World*; because if once it be granted that *God* may work a *Miracle* to attest a *lye*, we can have *no security* of his *truth*; but for all that we know every thing that he saith or doth may be an *Imposture*; and if so, for all we know he may have *deceived* our *faculties* too, and then there is *nothing* can be *certain* to us. The *Miracles* of *Christ* therefore, and especially this of his *Resurrection*, gives us as great a *certainty* of the *truth* of his *Doctrine* as we can have of any thing. For that he was *raised* by the *power* of *God* is evident, because he was really *dead*, his heart was pierced, and the vital bonds were broken, which render'd him utterly *incapable* to raise himself; and supposing that there be some Agent in Nature *besides* *God* that was *powerful* enough to *raise* him, yet we are
sure

sure the *Devil* would *not* do it, because as was shewn before, he must thereby do a thing infinitely *contrary* to his own *temper*, and apparently *destructive* to his *interest* and *Kingdom*; nor would any holy *Angel* have done it without a special *command* and *Commission* from *God*, which is the same thing as if *God himself* had done it immediately. So that it's plain *Christs Resurrection* must be effected either by the immediate *Will*, or by the immediate *Power* of *God*, and whether it was one way or t'other, 'twas a most *certain* evidence of the *truth* of his *Doctrine*, because it cannot be imagined that the *God of truth* would either way have *raised* him from the dead, had he been an *Impostor*, since in so doing he must have taken the most effectual course to impose a *Cheat* upon mankind. For whilst he was *alive* he promised to rise again the third day, and gave this as the great *Sign* to the World whereby they should know that he came from *God*; upon the hearing of which all *unprejudiced* minds (especially considering the *nature* of his *Doctrine*) had abundant reason to conclude thus with themselves, If this Man make *good* his word, we can no longer doubt but that he was *sent* from *God*; for to be sure he *cannot rise* unless

unless *God raise* him, and it can never enter into our thoughts that the *God of truth* will *raise* him on purpose to *delude* and *deceive* us. When therefore he was actually *risen*, they could not without being guilty of the most unreasonable *obstinacy*, make any farther scruple of his *truth* and *veracity*.

THERE was about six hundred years ago a certain *Jew* called *El David*, who gave out that he was *Christ*, and drew a great many *Profelytes* after him, upon which he was apprehended and brought before an *Arabian Prince*, who asked him what *Miracle* he could do, to convince him that he was not an *Impostor*, to which he answer'd, Sir, Cut off my Head, and in a little time you shall see me alive again; which he said to prevent some greater torments which he fear'd would be inflicted on him for deluding the People. Whereupon the Prince replied, "A greater sign than this thou canst not give, "and therefore if after I have beheaded thee thou recoverest to life again, both I and all my People and all the World sure will acknowledg thee to be a Messenger from God: and presently he commanded him to be beheaded, and there was an end of the *Cheat*; and so there would

would doubtless have been of the *Christian Religion*, if Jesus had *not* been *raised* from the dead, for he said just as this *El David* did, Kill me if you please, and when you have done so, you shall see I will live again, and upon *this* I stake all the *credit* of my Doctrine. And therefore since it came to pass according to his *word*, we have all the Reason in the World to resolve with that *Arabian Prince* to *believe* and *acknowledg* him to be *sent* from God. For if there be a God that loves *sincerity* and *truth*, as we are sure there is, we are equally sure he will not *conspire* with an *Impostor* to *cheat* and *delude* the World; and yet this he must have done, had Jesus been a *deceiver*, when he fulfilled this miraculous sign of his *Resurrection*, upon which he suspended all the *credit* of his *Doctrine*. So that now we have the same *certainty* of the *truth* of our *faith* as we have of the *truth* of our *knowledg*; for the *truth* of our *knowledg* supposes that there is a God whose Goodness will not suffer us to be *deceived* in those things which we *clearly apprehend*, and the *truth* of our *faith* supposes that there is a God whose Goodness will not suffer *him* to *deceive* us in such things as he hath given us *sufficient* reason to *believe*; for he who
gives

gives me a *sufficient* reason to induce me to *believe* a *false Proposition*, is guilty of *seducing* me into a *false belief*: and therefore since God in *raising* Christ from the dead hath given us a *sufficient* Argument to induce us to *believe* that *he sent* him, it necessarily follows, either that he *did send* him, or that he is guilty of *deceiving* and *abusing* us.

III. THIS evidence of *Miracles* is the *plainest* and *most popular* to confirm a *Revelation*. If the Principles of *revealed Religion* were to be proved by *natural Reason* and *Philosophy*, the Arguments of it would be too *thin* and *subtile* for vulgar capacities, and men would never be fit to be Catechized into their Religion till they had been trained up in the *Schools*, and there instructed in the *intrigues* of *Logick* and *discourse*; for the generality of men are *capable* of no other notices of things but what are immediatly impressed upon them by the objects of *sense*, nor have they *skill* enough so exactly to compare simple *terms* as to connect them into true *Propositions*, and from these to deduce their true and natural *Consequences*. These are things that require far more *leisure* and *skill* than mens Education and Affairs will ordinarily afford them, so that
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had there not been some *plainer* and *easier* way found out to prove the *truth* of *Christianity* than this, it had been a Religion fit only for the Schools of *Philosophers*; and the *Vulgar* who are not *capable* of *close* and *strict* discourse, and have neither *time* nor *skill* enough to trace the foot-steps of *truth* through all the *intricacies* of *reasoning* and *discourse*, must have been damned to eternal *infidelity*; and this without doubt was one main reason why the *Moral Philosophy* of the Heathen had so *little* influence upon the People; because the Arguments by which its Principles were proved and demonstrated were too *fine* and *subtile* for *Vulgar* apprehensions, insomuch that there were but *few* in comparison that could *comprehend* the *strength* and *force* of them; and in all probability as little effect would *Christianity* have found in the World, had it not been proved and demonstrated by *such* evidence as is adapted to all capacities. As for instance, the *immortality* of the *Soul* is one great Principle of the *Christian* Religion; but now had we no *other* way of proving this Principle than by *Philosophical* arguments, how impossible would it have been to convince the *Vulgar* of the *truth* of it? For first, we must have proved

proved that the Soul is *immaterial*, by shewing that its operations, such as *Free-will* and *Reflection* are *incompetent* with *Matter*; from hence we must have inferred that it is *immortal* by shewing that what is *immaterial* hath no quantitative *extension*, and consequently is incapable of *division* and *corruption*. Now, I beseech you, what *Jargon*; what *unintelligible* Gibberish would this appear to *vulgar* understandings? What an *insignificant* noise would such *fine* Speculations make in the ears of an honest *Plowman*? But now the miraculous *Resurrection* of our Saviour is so *plain* and *intelligible* a proof of it, that every man may apprehend the force of it that hath the free use of his own faculties; for it is but arguing thus, and the thing is clearly proved; Christ told the World whilst he was alive that the *Soul* is *immortal*, and that there are *everlasting* habitations of *weal* or *woe* prepared for her in another World; and in token that what he said was *true* he promised that the third day after his death he would *rise* again, which he could *never* have verified had not *God* given him *power* to do it, and to be sure *God* would *never* have given him this *power*, had not his saying been *true*; wherefore since *God* did

did *impower* him to *rise* again, it is plain that he thereby *approved* the *truth* of his saying, and *justified* his *Doctrine* to the World. This is such a *plain* and *intelligible* way of arguing that the *shallowest* minds may easily *apprehend* the force of it; wherefore since God designed *Christianity* to be a Religion as well for the *Vulgar* as for the more *refined* and *elevated* understandings, it was highly reasonable that the way of proving its Principles should be *plain* and *intelligible* to *all* capacities of men.

IV. And lastly, THIS evidence of *Miracles* is the most *short* and *compendious* way of proving the *truth* of *Revelation*. One reason why the *moral* Philosophy of the Heathen had so *little* influence on the *Vulgar* was because their way of proving the Principles of it was so *long* and *tedious*; for they were fain to prove them by *parcels*, and when they had convinced their Auditors of the truth of *one* Proposition they proceeded to *another*, and so they were fain to prove them all *singly* and *apart* by *distinct* and *different* arguments; which was so *tedious* a way that the *vulgar* had not *leisure* enough to attend to so great a *variety* of reasonings, nor yet *capacity* enough to retain them; but

but he that works a real *Miracle*, in token that such a *Doctrine* is *true*, proves it all at *once*, and needs not trouble himself to demonstrate *one* Proposition after *another*, for by giving a *miraculous* sign of the *truth* of such a *Doctrine*, God doth openly approve *every* Proposition contained in it, because it cannot be supposed that the God of *truth* would approve any *Doctrine* in the *groß*, if any *part* or *Proposition* of it had been *false*, since in so doing he must necessarily have *abused* our understandings, and wittingly *betrayed* us into a *false* belief, which to affirm of God is equally *absurd* and *blasphemous*. When therefore God *raised* our Saviour from the dead, he did by that one Act *openly* avow the *truth* of his *whole Doctrine*, and proclaim to all the World that *every Article* in it is as *true* as *truth* it self. So that now we need not trouble our selves to hunt out for *several Arguments* to prove the *several Articles* of our Faith; for this *one Argument* serves instead of all, that God by *sundry Miracles*, and particularly by *raising* Jesus from the dead, hath given *Testimony* that the *Doctrine* which he taught is a *true revelation* of his *Mind* and *Will* to the World. And thus you see what a *clear* and

Ssss *excellent*

excellent evidence Christs Miracles, and especially his Resurrection is of the truth of his Doctrine: No wonder therefore that the Apostle doth so much prefer it above all other evidence, as we find he doth, 1 Cor. 2.4. For, saith he, my speech and my teaching was not with the enticing words of mans wisdom, but in demonstration of spirit and of power; that is, I did not go about to convince ye with Rhetorical Harangues or fine Philosophical reasonings, but I clearly demonstrated the truth of what I preached by the Miracles which through the power of the divine Spirit, I wrought amongst you. So that whether we consider the certainty of Christs Miracles, but especially of his Resurrection, or the powerful evidence which they give to his Doctrine, I doubt not but upon an impartial view of the whole it will appear that we have all the reason in the world firmly to assent to the truth of Christianity, and consequently to this Article which comprehends it all, that Jesus Christ is the Mediator between God and Man.

FINIS.

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Page 559. Line 11.

For thus Tertullian, hunc (i.e. ὁ λόγος) Zeno determinat factitorem qui cuncta in dispositione formaverit eundemque & fatum vocari & Deum & animum Jovis, Apologet. 36 Patm. i.e. this word, Zeno declares to be the Maker of the World, who formed all things in a due temper, and is called Fate, and God, and the Soul of Jupiter. And the Ancient Orpheus calls him the λόγος θεῖον, and the ἀθάνατος ἀθάνατος, i.e. the divine Word and immortal King, Clem. Strom. l. 5. p. 607. So also Numenius the Pythagorean, as he is quoted by St. Cyril, cont. Jul. lib. 8. calls the Father the First, and the Word the Second God. So also Plotinus. Enn. 5. l. 5. c. 3. καὶ θεὸς αὐτὸν ἡ φύσις, (speaking of this divine νῦς or λόγος) καὶ θεὸς δεύτερος, i.e. and this nature is God, a second God; and as for the Jews it is evident from the Septuagint, and Philo, and the Chaldee Paraphrase that by the Word they meant a divine Person, for Ezek. 1. 24. the Septuagint hath changed Shaddai, the undoubted name of the Omnipotent God, into λόγος the Word, which to be sure they would not have done had they not thought this Word a divine Person; and then as for Philo the Jew, who lived in the Age when this Gospel was wrote, he expressly calls this Word δεύτερον θεὸν next to the Πατήρ τῶν πάντων, i.e. a second God next to the Father of all things, Quæst. & solut. And elsewhere he tells us, ὁ λόγος τῷ θεῷ ὑπεράνω πάντος ὧς τὸ κόσμος καὶ πρεσβυτάτης καὶ νεωτάτης τῶν ὅσα γέγονα. The Word is superiour to the whole World; and more ancient and general than any thing that is made, Leg. Allegor. lib. 2. And again, speaking of the Worlds being the Temple of God, ἐν ᾧ, saith he, καὶ Ἀρχιερεὺς ὁ πρωτόγονος αὐτοῦ θεοῦ λόγος, i.e. in which Temple the High Priest is the first-born divine Word of God, de Somn. And in his book de Profug. he thus discourses of this Word, ὁ δὲ ὑπεράνω τούτων λόγος θεοῦ, οὗς ὁρατὴν

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ἢ καὶ ἡλθεν ἰσχυρὰ, ἅτε μὲν τῶν κατ' αἰδήσιν ἐμ-
 φερθεὶς ὢν, ἀλλ' αὐτοῦ σικαὶ ὑπερέχοντος θεοῦ, τῶν νοητῶν
 ἀπαξ ἀπάντων ὁ προεχόμενος, ὁ ἐξυμνῶν, μὲν δὲ ὄντος
 ἡδυνεὶ διασπασθῆναι μὲν ὁ ἐστὶν αἰὶν ἡδυνεὶ ἀπιδυμῶντος.
 i. e. this divine Word is superiour to all things, it hath no
 visible species by which it may be likened to any sensible
 thing, but is it self the Image of God, the most ancient
 of all intelligibles, and next to the most High, between
 whom and him there is no medium. A great many
 other instances I could give out of this ancient Writer,
 but these are sufficient to prove what I intend, viz. that
 by the Word he meant a divine Person. And then for the
 Chaldee Paraphrase, which is one of the most ancient
 Monuments we have of Jewish Learning, there is nothing
 more frequent in it than to signify by this Phrase *the*
Word a divine Person; for instead of *Jehovah*, or *God*,
 in the Hebrew Text they commonly insert *the word of*
Jehovah, to which word they attribute personal actions,
 by which it is evident that they looked upon it as a divine
 Person; thus for instance they attribute speech to him,
Gen. 3. 22. where instead of *God said*, they render it, *the*
word of God said, *Exod. 20. 1.* instead of *the Lord said*, they
 render it, *the Word of the Lord said*. Again, they attribute
 hearing to him, *Deut. 33. 7.* where instead of *the Lord*
heard, they insert *the word of the Lord heard*. And
Gen. 3. 22. instead of *the Lord said*, behold the man is
 become as one of us, the Jerusalem Targum runs thus,
the word of the Lord said, behold Adam whom I created
 is the only begotten in the World, even as I am the only
 begotten in the highest heavens. And *Exod. 19. 3.* in-
 stead of *Moses went up unto God*, in the Edit. Compluten.
 it is *Moses went up into the presence of the Word of*
God. So also in *Exod. 17. 7.* instead of *I will establish*
my Covenant between me and thee, it is, *I will establish*
my Covenant between my word and thee. Again,
Gen. 19. 24. the Paraphrase is, *And the word of Jehovah*
sent benign showers upon Sodom and Gomorrha to try
them if they would yet repent of their evil works, which
when they saw they concluded, doubtless our evil works
are not yet revealed before the Lord, wherefore there
was sent down upon them a shower of fire and brimstone
from the word of Jehovah in Heaven. So also on
Gen.

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Gen. 28. 10, 21. *Onkelos* thus Paraphrases, *If the word of the Lord will be my helper, and lead me in the way which I go, the word of the Lord shall be my God*; And on Gen. 5. 24. the *Jerusalem Targum* expressly asserts, that *Enoch* was drawn up to heaven by the word of the Lord. And also on Gen. 22. 14. the same Paraphrase affirms thus, *that Abraham worshiped and called upon the name of the word of Jehovah, and said thou art Jehovah, &c.* And on Deut. 18. 19. thus both *Onkelos* and *Jonathan Paraphrase*, *He that refuses to hearken to my words, my Word shall take vengeance upon him.* And to name no more, on those words of the Hebrew Text; *Hos. 14. 5. I will be as the dew of Israel*, *Jonathan* thus descants, *I by my word will receive their prayers, and have mercy on them.* A great many other instances I could give; but these I think are sufficient to expose the great Immodesty of *Crellius*, who in a set Discourse will needs persuade the World that by the Word in the *Chaldee Paraphrase* is no where meant a Person, but merely the speech or vocal Word of God: For how is it imaginable that by this Word they should mean no more than that, when they so commonly attribute to it personal actions, such as speaking, hearing, seeing, and desiring, drawing up men to Heaven, raining down fire and Brimstone from heaven, and taking vengeance upon men? With what tolerable propriety can these things be attributed to a vocal Word? How can a Covenant be made between men and the outward speech or declaration of God? What non-sense would it be to worship and invoke the name of Gods vocal Word, and to say of it, *thou art Jehovah*? With what tolerable sense can Gods declaration be called God or Gods only begotten in Heaven? Lastly, How can God be said to receive our Prayers, and to have mercy upon us by any such outward declaration? Since therefore it is evident that by this Word they meant a Person, and since to this Person they ascribe not only the Name, but the Worship of God, it is plain they believed him to be a divine Person, and that which is the sense of this ancient Paraphrase in this matter was without doubt the sense of the Jews in the Age wherein it was wrote. And accordingly *Chalcidius ad Timaeum* in that book where he professes to explain the Doctrines

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of the holy Sect, *i. e.* the Jews deliver this as their sense of this divine word, *Et ratio Dei Deus est humanis rebus consulens quæ causa est hominibus bene beateque vivendi, si non concessum sibi munus à summo Deo negligent, i. e.* this Logos or Word of God is God taking care of humane Affairs, and is the cause or principle by which men may live well and happily, if they do not neglect this gift which the supreme God hath granted to them. And to the same purpose *Celsus*, speaking the sense of the Jews, expressly tells us, *ἐγὼ γὰρ ὁ λόγος εἶναι υἱὸν υἱὸς Θεοῦ, καὶ ἡμεῖς ἑπωμύμεν* *i. e.* we agree with you that the Word is the Son of God.

Page 559. Line 13.

b Nay, and that by this Word the Jews mean not only a real and divine Person, but even that very Messiah himself, of whom *St. John* here speaks, is evident, considering that they not only give him the very same Characters that the New Testament gives to our Saviour, such as the *παράκλησις Θεοῦ*, the Character of God, *Phil. de Agricul. lib. 2.* and *εἰκόνα Θεοῦ*, the Image of God, *Leg. All. lib. 2.* futable to *Heb. 1. 3.* such as the Manna the *ἄρτος & ὕψος ὃν ἔδωκε ὁ Θεὸς τῇ ψυχῇ*, the bread and food which God hath given to the Soul, agreeable to *John. 6. 33. 35.* such as the *πατρὶς ὃ οἶκος ἐστὶν τοῦ πατρὸς*, the House of the Father in which he dwells, *ib. de Migrat. Abraham.* futable to *John 14. 10.* but besides this I say they also attribute to him the very same Offices that the New Testament attributes to our Saviour; for thus as the Scripture attributes unto Christ a Kingly Office under God the Father, so they make this *ὁ λόγος*, or divine Word, the *ὁ πᾶντα ἡγεῖται* *i. e.* the Governour of all things, and the *ὑπαρχὸς καὶ μεγάλου βασιλεὺς*, the Viceroy of the great King, *ib. de som. & de Agricul. l. 2.* where he also tells us, that God who is King and Pastor of the World hath appointed the Word his first begotten Son *καὶ ὁ υἱὸς αὐτοῦ ὁ ἀρχὸς ὅτι ἀπὸ μεγάλου βασιλεὺς ὑπαρχὸς διακρίνεται*, to undertake the care of his Sacred Flock as his own Viceroy and Substitute; and so also as the Scripture attributes to Christ the Office of an Intercessor between

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between God and Man ; so also the same Author tells us, which is highly worthy our observation, τῷ ᾧ Ἀρχαγγέλω καὶ πρεσβυτέρῳ, λόγῳ, δωρεὰν ὑφαίρετον ἔδωκεν ὁ παὺς ὅλα ἡνίκας πατήρ, ἵνα μεδώειτο· τὰς, τὸ ἡνόμενον διακρίνει τὸ σὺ ποιηκοτό· ὁ ᾧ αὐτὸς ἐκείνης μετ' ἐστὶ τῷ θνή-
 λει καραίνοντο· αἰεὶ πρὸς ἀφ' ἑαυτῶν, πρεσβυτέρῳ ᾧ τῷ ἡγ-
 μόνῳ πρὸς τὸ ὑπὸ ἡκού, ἀλλάσσεται ὅτι τῇ δωρεᾷ, καὶ
 συμμυθίδι αὐτὴν ἐκδηγεῖται φάσκων, καὶ εἰς ἡνίκαν
 ἀνὰ μέσον κυεῖν καὶ ὑμῶν, ἔτε. ἀ-ἡννήτο· ὡς ὁ Θεὸς ὦν,
 ἔτε ἡννὸς ὡς ὑμεῖς, ἀλλὰ μὴ τῶν ἀκρων ἀμφοτέρους
 ὁμηρεῶν· ὡς μὲν τῷ φουδίσαι, πρὸς πίστιν τῷ μὴ
 σύμπασι ἀφανίσαι ποτε καὶ ἀποσῆναι τὸ ἡνὸ, ἀκοσμίαν
 ἀνὴ κοσμοῦ ἐλόμενον, ὡς ᾧ τῷ φόντ'· πρὸς ἐνελπίσαν
 τῷ μήποτε, ἢ ἱλεων Θεὸν πειθεῖν τὸ ἱδον ἔργον ἐγὼ καὶ
 ὁπικρυδίσαι τὰ εἰρηναῖα ἡνὸς ὡς τῷ κατὰ τὴν
 πολέμοις ἐγνωκότο· εἰρηνοφύλακτο· αἰεὶ Θεῷ, i. e. but
 this excellent gift the Father of all things hath bestowed
 upon the Prince of Angels, the most ancient Word,
 that standing in the middle he might judge between the
 Creature and the Creator ; and he always supplicates the
 immortal God for Mortals, and is the Embassadour from
 the supreme King to his subjects, and in this Gift he
 rejoyces as highly valuing himself upon it, saying, I stood
 in the middle between you and the Lord, as being neither
 unbegotten as God, nor yet begotten as you, but am a
 middle between the extremes, and a pledge for both ; for
 the Creature with the Creator, that he shall not wholly Apo-
 statize from him so as to prefer disorder before order, and
 beauty ; for the Creator with the Creature, to give him an as-
 sur'd hope that the most merciful God will never abandon
 his own Workmanship ; for I declare peace to the Creature
 from him who makes Wars to cease, even God who is the
 King of peace. In which words the same Mediatorial
 Office which the New Testament attributes to our Saviour
 is expressly attributed to this divine Logos. And in the
 above-cited Book *de Agricult.* he expressly teaches that
 this Logos or divine Word was that Angel whom God
 had promised to send before the Camp of Israel, of which
 Angel Moses Gerund. as he is quoted by Masius upon
Joshua, Chap. 5. thus speaks, *Iste Angelus si rem ipsam*
ducam, est Angelus redemptor, de qua scriptum est,
quoniam nomen meum in ipso est, ille inquam Angelus

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qui ad Jacob dicebat ego Deus Bethel, ille de quo dictum est & vocabatur Mosem Deus de rubo. Vocatur autem Angelus quia mundum gubernat, scriptum est enim eduxit nos Jehovab (id est Dominus Deus) ex Aegypto : & alibi, misit Angelum suum & eduxit nos ex Aegypto. Præterea scriptum est, & Angelus facies ejus salvos fecit ipsos : De quo dictum est facies mea præibit & efficiam ut quiescat ; denique ille Angelus est de quo vates, & subito veniet ad Templum suum Dominus quem vos queritis & Angelus sedern quem cupitis, That Angel, to speak the truth, is the Angel Redeemer of whom it is written, *Because my Name is in him*, this, I say, is that Angel who said to Jacob, *I am the God of Bethel* ; he is also that Angel of whom it is said, *And God called to Moses out of the Bush*, for he is called the Angel because he governs the World, wherefore it is written *Jehovab*, i. e. the Lord God brought us out of Egypt ; and elsewhere, *he sent his Angel, and brought us out of Egypt* ; besides it is written, *And the Angel of his face saved them*. Of this Angel it is also said, *My Presence shall go before the Camp of Israel, and shall cause it to rest*. Lastly, This is the Angel of whom the Prophet speaks, *The Lord whom ye seek shall suddenly come to his Temple, the Angel of the Covenant whom ye desire*. By which last passage it is evident that by this Angel he meant the *Messias*, to whom all the ancient Jews refer that Prophecie ; so that the divine Word, according to *Philo*, is the Angel that went before the Camp of Israel, and that Angel, according to *Moses Gerundenfis*, is no other than the *Messias* : and that *Philo* himself by this Word understood the *Messias* is evident by his applying those words, *Ezek 6. 12.* (which the ancient Jews unanimously understood of the *Messias*) to him in *lib. quod deter. poriorib. insid. soleat*. But to put all out of doubt the *Turgins* use the Word of the Lord and the *Messias* promiscuously ; for so on those words, *Gen. 49. 18.* *I have waited for thy salvation* O Lord, the *Chaldee Paraphrase* thus descants, Our Father Jacob said, I expect not the Salvation of *Gideon* the Son of *Joas*, which is a temporal Salvation, nor the Salvation of *Sampson* the Son of *Manoah*, which is a transitory Salvation, but I expect the Redemption of *Messias*

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Messias the Son of David, who shall come and gather together the Sons of Israel, his Redemption my Soul expects; with which the *Jerusalem Targum* concurs almost word for word, only with this difference, that instead of those words, *But I expect the Redemption of Messias the Son of David*, it hath these words, *But I expect the Redemption which thou hast promised to give us by thy Word, that he should come to thy people Israel*, which is a plain evidence that by the Messias and this Word they meant the same thing; so also on those words, *Even I am he, and there is no God besides me, I kill and I make alive, I wound and I heal*. *Jonathans Targum* runs thus, *When the Word of the Lord shall be manifested to redeem his People, he (i. e. the Word of the Lord) shall say to all the people, see now because I am he who was, and is to come, and there is no other God besides me, I kill in my revenge, and reviving do revive the People of the House of Israel, I will heal them in the last days; by which last days is evidently meant the days of the Messias, who therefore must be the same with this Word of the Lord here spoken of.*

Page 559. Line ult.

‘ For as they affirm of their word that he is ἀρχόντως αἰὲν μόνος αἰώνιος, i. e. always without time, and alone eternal, *vid. Porphyry* quoted by St. Cyril, *C. Ful. lib. 1. p. 32.* that he is πρεσβύτατος Θεῶν λόγος, the most ancient Word of God, *Phil. de somn.* and πρεσβύτατος τῶν ὅσων γέγονε, the most ancient of all things that are, *16. Leg. Allegor. lib. 2.* So St. John affirms of his Word that he was *in the beginning*, that is, according to the plainest and most obvious sense at least, that he actually existed in the very beginning of the World, and that consequently he was before all time, and the most ancient of all things. Again, as they affirm of their word that it is not separated from the first Good or Father, ἀλλ’ ὅτι ἀνάγκη συνῆσιν αὐτῷ, ὡς τῇ ἐπερώτη μόνον χωρῆσαι, i. e. but of necessity is together with him, being separated from him only in personality, *Plot. En. 5. l. 1. c. 6.* So St. John affirms of his Word, that it was
with

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with God from the beginning, ver. 2. that is, in an inseparable union and conjunction, for otherwise all other things were as much with God as he. Again, as they affirm of their Word that he is *αἰών καὶ δημιουργός*, the cause or Artificer of the World, for so all the *Platonick* Schools frequently stile him, and so *Plato* himself, *ὁν* (i. e. κόσμον) *ἔταξε λόγος ὁ πάντων δεύτατος*, i. e. which World the Word, which of all things is the most divine, framed and set in order. *Epinom.* and *Philo* calls him, *ὄργανον Θεῷ δι' ὃ κόσμος κατασκευάσθη*, the Instrument by whom God made the World, *Phil. lib. Cereb.* So *St. John* affirms of his word, *that all things were made by him, and without him was not any thing made that was made*, ver. 3. Again as they affirm of their word that he is, *τὸ ὄν*, i. e. if I may coin a word, the *Be-er*, and that this *Be-er*, *ὃ νεκρὸν ὃν ζῶν ὃν νῦν*, *νῦν ὃ καὶ ζῶν καὶ ὄν ταυτὴν*, i. e. is not a dead *Be-er*, that is neither life nor mind, but that mind and life and *Beer* are: the same thing. *Plotin. Enn. 5. lib. c. 2.* So *St. John* affirms of his word, *that in him was life*, ver. 4. As they affirm, that the life or being of their Word was knowledge or understanding, *ὃ δὲ νῦν ἔστι συνέμει, ὃ δὲ ἔπειτα μὲν αὐτὸς, ἢ ὃ νόσις ἄλλο*, i. e. neither is this mind or word in *Potemia*; neither is it self one thing, and its knowledge another, but its knowledge is its self or its own being, *ibid. lib. 3. c. 5.* So *St. John* affirms of his Word that his life was the light of men, i. e. that it consisted of knowledg which is the light of humane minds, ver. 4. as they affirm that the *φῶς τὸ νοητὸν*, i. e. Intelligible light, proceeded *ἐκ λόγου*, from the word *Phil. de Opif. mund.* and that *πᾶν φῶς ἐστὶν ἐξ αὐτοῦ*, i. e. that all light is from this word or wisdom, *Aristob. apud Euseb. præpar. p. 324.* So *St. John* tells us of his word that he was the true light which lighteth every man that cometh into the world, ver. 9. In short, as they stile their word *ὁ υἱοῦ Θεοῦ*, i. e. the Son of God, *Plot. Enn. 5. lib. 8. c. 5.* And again, *παῖδα Θεοῦ, νῦν κόρον καλὸν, καὶ παρ' αὐτοῦ γενόμενον κόρον*, i. e. the Son or Child of God, the full beautiful mind, even the mind that is full of God, as also *πρεσβύτατον υἱὸν ὁ τῶν ὅλων ἀνέτειλε πατὴρ*, i. e. the most ancient Son of the Father of the Universe, *Phil. lib. cui Tit. Deterius perfectiori semper infestum esse.*

And

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And also Πρωτότοκον ὑπὸν Θεῷ, i. e. the first born Son of God, *Ibid. lib. 1. de Agricult.* So St. *John* styles his Word the only begotten Son of the Father, *ver. 14. 18.* Thus from first to last St. *John* discourses of his Word, and in the same Phrase and Language gives the same account of him as the Jewish and Gentile Divines did of theirs, so that he must be supposed either to mean the same thing by him, *viz.* a divine eternal Person, or to design to make the World believe he meant so, for he who speaks or writes must either equivocate and dissemble his meaning, or mean according to the vulgar acceptance of the words and phrases he speaks or writes; so that supposing that St. *John* doth here sincerely express his own meaning; no man that understands the common use and acceptance of his phrases can reasonably understand them any otherwise than of a divine Person, and whether this were not his meaning, at least in all appearance, I appeal to a very indifferent Judge, *viz.* *Amelius*, a Pagan Philosopher, who very well understood the Language and Doctrine of the Gentile Schools concerning the divine *Logos* or Word so often mentioned in their Writings, and who casting his eyes upon this discourse of St. *John*, doth with all confidence pronounce this to be the sense of them. ἔτι δὲ ἂν ὁ λόγος, καὶ ὃν αἰεὶ ὄντα, τὰ γινώσκοντα γίνεται, ὡς ἂν καὶ ὁ Ἡρακλειτὸς ἀξιώσεται, καὶ νῦν Διὶ ὃν ὁ βαρβαρος ἀξιοῖ ἐν τῇ τῆς ἀρχῆς τάξει τε καὶ ἀξία καθεύκοντα, πρὸς τὸ Θεὸν ἵδ, καὶ Θεὸν ἵδ δι' ἑκείνου ἀπλῶς γινώσκου. ἐν ᾧ τὸ γινώσκον ζῶν καὶ ὃν περικύβηται, i. e. this was that Word who, according to *Heraclitus*, existed from Eternity, and made all things, and whom, by *Jupiter*, the *Barbarian* places in the order and dignity of a Principal, declaring him to have been with God, and to be God, and that all things were made by him, and that in him all things that were had life and being, *Vid. Euseb. Præp. Evan. 540.*

Page 580. Line 4.

^a For thus *Porphyry*, as St. *Cyril* quotes him, Ἄχρη τεινῶν ὑποστάσεων τὸ θεῖον περιλαβεῖν ἵσταν, ἵδ τὸ τὸ ἰδὸν ἀνωτάτω Θεὸν, τὸ ἀγαθόν, μετ' αὐτὸν τὸ καὶ δεινότερον τὸ διμυερόν, τέστιν τὸ καὶ τὸ κόσμος ψυχόν, ἀχρη γὰρ ψυχῆς

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ὁ θεὸς τὰς ὁμοειδέων, i.e. the divine Essence extends it self
 to three persons, whereof the highest God is the Good;
 after him the second is the Maker of the World; and
 the third is the Soul of the World; for to this Soul the
 Divine Essence extends it self: And of these three divine
 persons *Plotinus* hath treated at large, whom he expressly
 calls, Τρεῖς Ἀρχαὶς ἱεροτάταις, three persons that are
 principles. viz. the Good or the One, the Mind and the
 Soul, assuring us that these Doctrines concerning this
 divine Trinity, Μὴ κενὸς καὶ ὁ νῦν ἀλλὰ παλαι μὲ εἰρηδὸς
 καὶ ἀναπηλαιώμενος, τὰς ὁ νῦν λόγους ἐκζητῶντας οὐκ ἐκ
 μαχόμεναι· ὑποτακτοῖς παλαιωμένοις τὰς δόξας ταύτας πα-
 λαίας ἐν τοῖς αἰσὶν τοῖς Πλάτωνος· χαίμασι δὲ ἡμεῖς μὲν
 καὶ Παρμενίδης ἐκτετῶν τὴν τοιαύτης δόξαν. i.e. that they
 were not new, or of yesterday, but were anciently, though
 obscurely taught; and that what is now discoursed con-
 cerning them is only a farther explication of them, but
 we have faithful Witnesses that these Doctrines were
 taught of old, and particularly in the Writings of *Plato*
 himself, before whom also *Parmenides* delivered them. And
 indeed *Plato* very frequently mentions these three divine
 Persons; particularly, *Phileb.* p. 30 Σοφία μὲν καὶ νῦν
 αὖτε ψυχὴς ἐκ ἀν' αὐτῆς ψυχοῦσιν· ἔκκιν' ἐν μὲν τῇ αὐτῇ Διὶ
 ὅπως φησὶ βασιλικὴ μὲν ψυχὴ, βασιλικὸν δὲ νῦν ἐγγί-
 γνηται, i.e. but Wisdom and Mind can never be or act
 without Soul, wherefore in the Nature of God there is a
 Kingly Soul, and a Kingly Mind. And indeed so ancient
 is this Doctrine of three divine Persons subsisting in the
 Godhead, that *Proclus* calls it, ἡ τῶν τριῶν Θεῶν ὁμο-
 λογία, the Tradition of the three Gods in Time. *Plat.*
 p. 93. for so they sometimes call these three Persons three
 Gods, though as themselves elsewhere explain it, they are
 only three subsistences in the same divine indivisible
 Essence. And the same *Proclus* calls this Doctrine of the
 Trinity Θεοῦ ὁμοδοξία, Theologia, which saith he, φησὶ
 συμπληρώδης ὁ κόσμος ἐκ τῶν τριῶν, i.e. the
 divinely inspired or delivered Theology which teaches
 that this world was compleated by these three. By
 these and sundry other testimonies that might be
 produced it is evident that the ancient Divines of the
 Gentiles acknowledged a Trinity of Persons in the
 Godhead, the last of which they called ψυχὴ or Soul,
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for so the Chaldee Oracle, quoted by the above-named Proclus,

Μετὰ τῆς πατρὸς Δαυδα:

Ψυχὴ ἐστὶν υἱός.

i. e. after the Paternal mind, which in our Language is God the Son, I *Psyche* or Soul dwell: and this *Psyche*, or as our Scriptures phrase it Holy Ghost, they stile *Ψυχὴν θεοτάτην* the most divine *Psyche* ἢν ὁ Θεὸς ἄν τις διχάσῃ, ὁ δὲ δαυδα ἕνός, i. e. whom we may truly say is God and not a Demon, Plotin. *Enn.* 3. l. 5. c. 2. and the same Author tells us of this *Psyche* that it is λογὸς νῦν ὁ ἐνέργειά τις, i. e. that it is the word of the Mind or Son as proceeding from him, and the energy or active power by which he operates, all which exactly accords with the Catholick Doctrine concerning the Holy Ghost.

Page 580. Line 5.

* For so the above cited Philo, *Ἡνία ὁ Θεὸς δευρο-φύμω* ἀπὸ τοῦ ἡ' ἀγατὰ δύναμιν, ἀρχὴν τε αὐτὴν καὶ ἀγαθότητ'· εἰς αὐτὸν δὲ μέσθ' τετρας φαντασίαι ἐνεργαζέτω τῇ δευτικῇ *Ψυχῇ*, ὃν ἐκείνη μεμεινεναι μὲν ἑδαιμῶν, ἀσέλ-γηστοι γὰρ αἱ δυνάμεις αὐτῇ, μεμεινεναι δὲ πρὸς ὅλα, i. e. when God accompanied with his two highest powers, viz. Empire and Goodness, the middle being one, he impressed three Phantasms on the sensitive or visive Soul, viz. of *Abraham*, each of which exceed all measure, for these his Powers are all immense, but themselves measure all things. *De sacrif. Abel & Cain*. Now that by these Powers he means the second and third Person in the Triune Godhead is apparent, because he afterwards calls God and these his Powers, *τρία μέτρα*, the three measures, and tells us, ὁ Θεὸς ἀνωτάτω ἔστιν, ὃς ἐκείνου τὰς δυνάμεις αὐτῇ, καὶ χρεὶς αὐτῶν ὁρώμεν, καὶ ἐν ταῖς ἐμπα-νύμω, i. e. that the supreme God is Superiour to the 3 Powers of his, and is to be seen without them, and appears in them, which plainly shews, that by these two Powers he means some things that were really distinct from that God whose Powers they were, and therefore since before he had told us that they were both immense, what else can he mean by them but those two divine Persons the Son and the Spirit of God? To the same purpose he discourses,

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discourses, *lib. de Cherub.* where after he had given some uncertain guesses at the mystical sense of those Cherubs that guarded Paradise, he thus concludes, ἤκουσεν δὲ ποτὶ καὶ σπουδαιότερον λόγον ὅτι ἰσχυρὸς ἐμὸν, ἐκωδίζας τὰ πολλὰ θεοληψείας, καὶ οὐδ' ὅτι οὐκ οἶδεν μανθάνειν. ὃν ἐάν δυνάμει ἀπομνημονεύσας ἔρω, i. e. but I remember I have heard something more learned from my own Soul, which being often seized with a divine Enthusiasm prophecies of things which it understands not, which so far as I can remember I will here deliver. By which solemn Preface he gives us notice that some very great mystery is to follow, and then he goes on, ἔλεγε δ' ἐμὸν, καὶ ὅτι ἕνα ὄντως ὄντα Θεόν. δύο τὰς ἀντιτάτω ἔτι καὶ πρώτας δυνάμεις, ἀγαθότητα καὶ ἔξουσίαν καὶ ἀγαθότητα εἰς τὸ πᾶν γηγενήσθαι. ἔξουσίαν δ' ἢ τὴν ἡμετέραν ἀρχον, i. e. My soul said to me with that only true God there are two supreme and first powers, viz. Goodness and Power, and that by the first all things were made, and by the second all things that are made are governed. Since therefore, as I have shewn before; he frequently asserts that all things were made by the Son of God, it is evident that by Goodness here he means the same Son; and if so, what else can he mean by Power but *Psyche*, or the Holy Ghost. And these three divine Persons he elsewhere styles, Τὸ ὄν, δισποπικὸν τὴν ἑλκὸν δυνάμιν, i. e. the Being, the Ruling, and the Benefick power. *l. 2. de Agric. Noë.* Thus far this learned Jew, whose Writings, being originally in the Greek Language, have been delivered down to us without any considerable alterations, but it is not to be expected that those Writings of the ancient Jews, which are written and preserved in their own Language should be so express in this Article of the Trinity as those of the Gentiles, because for several Ages they were solely in the possession of the Modern Jews, by whom this Article hath all along been obstinately rejected, and therefore may reasonably be supposed to be caltreated by them in all those places where they more openly countenanced the Christian verity against them; but yet after all there are sundry passages remaining in them which do very much favour this Article: thus *Voisin in Proem. Pug. fid.* quotes this passage from the Book *Reschit. Chocmah, c. 3. Tres sunt Dii ut explicatur in Zehar his verbis. Quis est sensus inquit R. Jose horum verborum,*

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*verborum, Deut. 4. 7. Cui sunt Dii propinqui, dicendum erat cui est Deus propinquus. Sed est Deus superior: est Deus timoris Isaac, est Deus inferior & ita dicuntur esse Dii propinqui, i. e. there are three Gods as it is explained in the words of the Book Zohar, R. Jose said, what is the meaning of those words, Deut. 4. 7. to whom the Gods are near, whereas it should have been said, to whom Gods are near; but there is the superiour God, there is the God of the Fear of Isaac, and there is the inferiour God, and so they are said to be Gods that are near. And Martin Raimund, Pug. fid. p. 396. quotes a passage out of Misdrasch Tillim, in which there is mention made *trium proprietatum quibus creatus est mundus, i. e. of three Proprieties or Persons by whom the World was made. And to the same purpose Rittangelius, in his Notes upon the Book Fezirah, quotes two passages out of Imre Binah, Tria sunt primaria & primordialia capita & coeterna, idque testatur splendor eorum numerationesque intellectuales in eternam testantur Trinitatem Regis: There are three prime and primordial Heads and Coeternal, and this their own light testifies, and the intellectual numerations do eternally testify the Trinity of the King, p. 3. & 36. So also Ainsworth on the first of Genesis quotes another passage from R. Simeon Ben Jocai in Zoar to the same purpose, which is this, Come and see the Mystery of the word Elohim, there are three degrees, and every degree by it self alone, and yet notwithstanding they all are one, and joyned together in one, and are not divided one from another. But to name no more, Grotius makes mention of some ancient Cabalists, quoted in a Book called Additamenta ad Lexicon Hebraicam Schindleri, who distinguish God in Tria Lumina & quidem nonnulli iisdem quibus Christiani nominibus Patris, Filii, sive Verbi, & Spiritus Sancti, i. e. into three Lights, which some of them call by the same names we Christians do, viz. Father, Son or Word, and Holy Ghost; and indeed, as their most ancient Writings do frequently make mention of the Word under the notion of a divine Person, as hath been shewed before; so they do also the Ruach Hakkodesh or Holy Spirit, to whom their most ancient Writers attribute all Prophecie or Revelation; for so, as I find them quoted by learned men in Pirche, R. Eliezer,**

c. 39.

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c. 39. R. Phineas inquit, requievit Spiritus Sanctus super Josephum ab ipsius Juvencute usque ad diem obitus ejus. i.e. the holy Spirit rested upon Joseph from his youth till the day of his death. And c. 33. R. Phineas ait, postquam omnes illi interfecti fuerant viginti annis in Babel requievit Spiritus Sanctus super Ezechielem, & eduxit eum in convallē Dorā & ostendit ei multa ossa, &c. i.e. R. Phineas said, after they were all slain, the holy Spirit rested twenty years upon Ezekiel in Babylon, and led him forth into the Valley of Dorā, and shewed him a great number of bones; and indeed it was a Proverbial speech of the Jewish Masters; as Maimonides tells us, More Nev. Part. 2. c. 45. *Majestas divina habitat super eum & loquitur per Spiritum Sanctum*, i.e. the divine Majesty dwells upon such a one, and he speaks by the Holy Ghost; and that by this holy Spirit they anciently meant a real Person is evident, for so Jonathan Paraphrase on Gen. 1. 2. *Spiritu misericordiarum qui est ab ante Dominum, stante super faciem aquarum*, i.e. the Spirit of mercies who is from before the Lord standing upon the face of the Waters; and Bereschit Rabbā speaking of the Spirit that moved upon the face of the Water, Gen. 1. 2. expressly affirms, *Hic est spiritus Regni Messia*, this is the Spirit of Messiah the King. So Ead. Hal. c. 12. *Tempore Regni Messia, quando constabitur erit regnum ejus & omnis populus ad ipsum collectus, recensebuntur singuli ex ore Spiritus Sancti*: In the time of Messiah the King, when his Kingdom shall be established, every one shall be called over by the mouth of the Holy Ghost, in which places there are things and actions expressly attributed to the Holy Ghost which are proper only to a Person; and since by him they understood a Person, they must necessarily suppose him a divine Person, since by what follows it evidently appears that in their own Scriptures divine perfections were ascribed to him; and by what hath been said, that they believed three divine Persons in the Godhead, and accordingly Eusebius tells us, *ἐν δὲ τοῖς πάντεσσι Ἑβραίων θεολόγοις καὶ τοῖς πάντων θείων, καὶ κατὰ ἀποστόλων αὐτῶν σοφίας πλὴν τείναι καὶ ἀρίαν δύναμιν ἀγίου πνεύματος προσεπώντες ἀποθεοῦ ζῶντος, καὶ ἐφωτιστοῦ θεοφορέματος*, i.e. all the Hebrew Divines do acknowledge after the most High God, and after his first-born Wisdom a third holy Power, whom they call the Holy Ghost, affirming him to be God, by whom the Prophets were inspired, *Præp. Evang. p. 327.*

FINIS.

